Truth cleared of Calumnies,

Wherein

A Book intituled,

A Dialogue betwixt a Quaker, and a Stable Christian

(Printed at *Aberdeen*, and upon good ground judged to be writ by *William Mitchell*, a Preacher neer by it, or at least that he had the Cheife hand in it) is examined, and the disingenuity of the Author, in his representing the *Quakers* is discovered.

Here is also their case truly stated, cleared, demonstrated, and the Objections of their Oppofers answered, according to truth, Scripture, and right Reason.

By ROBERT BARCLAY.

Isai. 53: 1. *Who hath believed our report, and to whom is the arme of the Lord revealed?*

Joh 5: 39. 40. *Yee search the Scriptures, because in them, yee think to have eternal life, and they are they, which testify of me, and yee will not come to me that ye may have life.*

Matth 5: 11. *Blessed are yee, when men shall revile you, and say all manner of evill against you falsely, for my sake.*

Act. 24: 13. *After the way, which they call Heresy, so Worship I the God of my Fathers.*

1 Thess. 5: 21. *Prove all things, hold fast that which is good.*

Printed in the Year 1670.

The Preface

To the

READER.

READER;

FOR *thy better understanding the matters handled in this treatise, I thought fit to premise somewhat by way of Preface; and indeed the nature of the thing calleth for it, that thou mayest receive a true information concerning the People here pleaded for; and so generally opposed: but more particularly in the City of* Aberdeen, *that thou mayest understand how the case stands betwixt them, and their adversaries in it.*

Know then, that after the Lord *had raised up the* witnesses of this day, *and had opened in them and unto them* the Light and Glory *thereof; diverse of them at sundry times were* moved of the Lord *to come into these parts, & unto the town of* Aberdeen, *in love* to the seed, *which there was to be gathered, but* their acceptance *for divers years together, was very unsutable.*

For the enemy *that had wrought, and was exalted,* in the mystery of iniquity, *to darken the* appearance *of this day, had prepared and stirred up* his Ministers, *to resist them and their* testimony *by aspersing them with many grosse* Calumnies, lyes and reproaches, *as* demented, distracted, *bodily* possessed

sed *of the devill*, *practising* abominations *under Colour of being led to them* by the Spirit, *and as to their Principles*, blasphemous denyers *of the true* Christ, *of* Heaven, Hell, Angells, *the* Resurrection *of the body and* day of judgment, *inconsistant with* Magistracy, *nothing better then* John of Leyden *and his complices. This was the vulgar and familiar language of the* pulpits *which was for a time received for* unquestionable truth: *till about the yeare* 1663. *some sober and* serious Professors, *in and about the said Towne, did begin to weigh these things more narrowly, and find the savour of that life in the* testimony *of that so much reproached* people *which some yeares before had stirred in others, who were now come to a great* losse *and* decay, *and this gave them occasion to examine the Principles and wayes of that* People *more exactly, which proving upon inquiry, to be far otherwayes, then they had been represented, gave them a further occasion to see the* integrity *and soundnesse of that* despised People *and of their* Principles, *on the one hand; and on the other, to see the* prejudic'd disingenuity *and* enmity *of their accusers. In these the* Lord *caused his* word *to prosper, (who were few in number, yet noted as to their sobriety in their former way of* profession) *and raised them up to own that* People *and their* testimony, *and to become* one *with them: now their* adversarys *finding nothing in these whom the Lord had raised up in these parts whereof to accuse them, as to their* conversation, *these* Calumnies *must bee cast upon* strangers *living some hundred miles distant, where these* untruths *cannot be so easily disproved; but as to these at home the tune must be turned: therefor* George Meldrum *who hath more particularly espoused the quarrel against* truth *and its* followers, *then any of his Brethren, begins to say that it is no wonder to see Quakers forbeare grosse outbreakings, for that* Hereticks *have formerly come as great a length (but surely abstinence from grosse outbreakings and a cleane outward conversation is no*

good

good Argument against the Quakers,) so now the clamour is, though they have been Professors and that noted ones too, and though they be honest in their conversation, yet they are deluded and deceived, and are deceivers. And thus as of old, the truth and the witnesses of it have always been reproached by those of the Pharisaical Spirit. So now; for sometimes they said Christ had a Devill, sometimes the Apostles are drunck, and other times mad. Since these things have thus occurred, there hath been no little industry used, to suppresse this People, by threatnings and persecution, (on which account divers of our Friends have been cast into Prison, and some detained long in, of the said towne,) and also by preaching and writing, of which for thy information receive this account. There were 30. Queries sent by the Bishop of Aberdeen (so called) to Alexander Jaffray. Also about the same time, a paper of 3. or 4. sheets subscribed by G. M. intituled, The state of the controversy betwixt the Protestants and the Quakers: The 30 Querys were, not long after, answered by G. K. in respect of A. J. his sicknesse at that time, and returned to him from A. J. and sometime afterwards, George Meldrum his paper called, The state of the controversy, &c. was answered by G. K. to which papers of G. K. somewhat was premised by A. J. which papers being severall times called for, (but particulary in a letter, from G. M. his own hand to A. J. wherein he intreats for an answer that hee might know, as hee said, in what things wee did differ, or in what things wee onely seemed to differ) were sent to him within 9. monthes after the receit of G. M. his papers. Before all which a sermon on Purpose was preached by G. M. against the quakers in the ninth month 1666. wherein the summe of both his papers was asserted, onely that it was digested in a Pulpit-way and introduced with an insinuating discourse of his pretended kindnesse for the persons of some Quakers, and his unwillingnesse

to medle with them, were it not his office, *and* zeale *for the* truth *did ingage him to it, but if it had been so indeed, hee would have said no more of them then the truth, whereas it is stuffed with lyes, which are positively asserted to be the* Quakers principles, *by the pretended Preacher of the* Gospel *from his* chaire *of verity, (so called,) or rather of* falsehood: *whereas yet* G. M. *his* Papers *afore mentioned, were not so much as sent, far lesse answered, by which according to the words of his owne letter above mentioned he was to receive an* understanding *of the* differences, *and yet before he received this understanding, whilst he was ignorant of the differences according to his* owne Confession, *he is not ashamed to forge numbers of lyes, upon the Lords People: and as if they had been* truths, *consisting in his* knowledge, *to vent them before a* publick auditory, *which sermon is largely answered by* G. K. *together with some* animadversions *upon it from* A. J. *Also severall* papers *past twixt* W. M. *and* G. K. *which had their rise from some* queries *sent by* P. L. *to* W. M. *answered by* W. M. *to which was returned a* reply *by* P. L. *the same was replyed to, by* G. K. *which having received a reply from* W. M. *was again replyed to at length by* G. K. *it is now two yeares and upwards, since the last* papers, *from* our friends *hands, were returned to the respective* Priests; *unto which as yet there is no answer, nor any of them published, but instead of all at last comes out a* Dialogue (*of which the* proverb *is verified,* (parturiunt montes, nascitur mus) *subscribed by no hand, but generally understood to be* W. M. *and by him not denyed, which whether it bee to deale fairely or ingenuously, the* ingenuous *may judge. Ingenuous dealing would have stated things as related from our* own friends *hands, and given an account of the many* Scripture proofes *and arguments made use of, in our* friends papers, *which this* author *in his* Dialogue, *hath done nothing lesse, but deceitfully hath represented us,* (*considering what had past before, to*

which

which he himselfe, who ever he is, could not but be privy,) and dissingenuously hath dissembled and waved almost all the Scripture proofes *& arguments, used by* our friends, *in their aforesaid Papers, as any may see, who are willing to looke into the said Papers,* Coppyes *of which are in several hands, and any who desire to read them, may have them readily from* our friends. *Therefore, howeever this worke of his may satisfy and deceive a* benighted multitude *whose* faith *is pinned upon others mens sleeves, nevertheless, I hope, it shall be an occasion to discover these men, to any who are* ingenuous, *and love not to be hoodwincked, but are willing to know the* Truth. *So Reader, having given thee this account, I leave thee, to the perusing of the following Papers, omitting these needlesse* Apologyes, *and flattering* insinuations, *usual in* Epistles, *of his Kind, my end being to answer the good in all, and to starve, and not to feed the evil in any. And I referre my selfe to that* innocent *and* pure principle, *the* Light *of* Christ Jesus *in thee, which beares* testimony *against all evil; that thereby thou mayest try, and examine what is here writ, and who are the owners of* Scripture, *and who are the* wresters *of it, which thou canst only, truly discover and discerne, by the* Spirit *from which the* Scriptures *came, even that inward* Light *and* Word *of* Grace *that is able to build thee up, and establish thee in the* Truth, *unto which I recommend thee.*

Urie the 19 of the 2 Month, 1670.

R. B.

To

To the AUTHOR.

HAving taken a serious *view* of the *Dialogue* lately published by thee, and having weighed and considered it, in the fear of *the Lord*, I found it incumbent upon me, to reply unto it, both upon the account of *Truth*, at which it strikes, and for thy *Soules sake*, as also for others, that any *simple hearts*, who have received hurt by it, may be undeceived, and thy unfaire dealing may be manifested, in order whereunto, before I enter upon the *examination* thereof particularly, I have some things to lay before thee.

And *first*, as to the manner and method of thy book by way of *Dialogue*, it is no wayes allowable from thee, being but a meer shift, to shuffle by, those other *papers* aforesaid, from being noticed, or regarded, where all these *controversies* are spoken to at large.

Secondly, the nature of this kind of *writing* ought to have engaged thee, to set downe, as largely, what could be said on the one hand, as on the other, and to have brought in all the *proofs*, and arguments, alledged by the *Quakers*, or at least the most considerable, but in that thou hast done nothing so much as becomes *a man* far lesse *a Christian*, as any who have conversed with that *people*, cannot but be sensible of. Thou hast made a bare representation of the *Quakers principles*, and that so scantly and mincingly, that thou frequently give st thy self occasion to fight against *a man of straw*. But that wherein thou hast manifested the baines of thy *Cause*, and thy *weakness* in pleading for it, is that the *substance* of what thou hast said is nothing else, but that which was writ, in the *papers* before mentioned, and so largely answered already: Whereof thou art altogether *silent* and wouldst insinuate, that what thou hast here writ, was never answered by any *Quaker*, yea is unanswerable.

Thirdly. In the beginning of thy *Epistle*, thou alledgest that thou hast examined divers *Opinions* (of the people called *Quakers*) and after

tryal

thyall, found them to be *naught*, where as thou hast not so much as mentioned, far lesse answered, the *Arguments* used by them, and in the manner of signifying their *principles*, thou giveest not their own words, but coucheest them, in such words of thy own framing as may bear the most disadvantagious construction; hence thou sayst, that they deny *original sin*, that they overturn the doctrine of the *Saints perseverance*, that they call the *ordinances* of *Christ*, the inventions of men, all which things as so conceived, are false.

4. There hath appeared in thee, ane airy *spirit*, full of vanity and selfe conceit, a thing which thou seemest much to cry out against *in others*, and wil not see it in *thy selfe*, hence in thy *Epistle*, thou boastest, that thou hast so succinctly confuted their errors, highly commending the manner of thy writing, as that, which, for ought thow knowest, was never done by any, who never handled these things with greater plaines and *condescendingnes* to the meanest *capacity*, and in so narrow a compasse, as thy owne words bear. The signifying that it was the judgement of some, that the publishing of thy papers might tend to *edification*; the crying up of thy *Zeale*, for the *ordinances*, and many other passages, too tedious to relate doe very much evidence, an itching desire in thee to be commended and applauded in thy enterprise.

5. In the writing and framing of thy *discourse* thou hast introduced thy selfe, most *childishly* and ridiculously, and takest frequent occasion to play upon thy own words, and snatch, at them, as if thou hadst got some great *advantage*, not unlike *dogs*, that bark at their owne *shadow*, or these creatures that run and are mad, when they see themselves in a *looking glasse*; supposing it to be some other, when indeed it is but their owne *image*, that this is thy way appears in many pages in thy book, as they are heerafter examined.

Now more particularly.

So soone as thou enterest upon the matter of debate Pag. 2. thou beginnest with great *disingenuity*: an evidence of what may be expected or will be found throughout the rest. For notwithstanding the words of the *Quaker*. are of thy owne framing, and that they lye patent befor thee, yet thou hast not had so much honesty, in thy answer as to subsume them aright. The *Quaker* sayes, I use not flat-

 tering

tering titles, and give thee not heathenish salutations and bowings, least I should sin and be found an Idolater: in answer to which thou beginnest with a false subsumption, saying thou wonderest that he should call *salutations* and *bowings* heathenish, and Idolatrous. Indeed it is no strange thing, that thou and others misrepresent us, and belye us in repeating our *words* at a distance, when in this manner of writing thou canst not truly repeat, those words, which thou placest for ours, when they be just written before thee. Is it not one thing to say, that *Salutations* that are heathenish or heathenish *salutations*, cannot be used without sin, and *idolatrie*, and another thing to say, that *salutations* and *bowings* are heathenish, and idolatrous? Who is so blind as not to see here a vast difference. As to the first, who dares deny it to be a truth, that vvill offer to call himselfe a Christian? to vvit, that *salutations*, and bovvings, that are heathenish, cannot be used vvithout *idolatrie* and sin? But as to the other that *Salutations* and bovvings are heathenish and *idolatrous*, being taken in *generall*, vvas never said, nor judged by the *Quakers*, and therefore to charge them vvith it, is utterly false, and a lye, for such *salutations* as *Christ* commands, and the *Apostles* practised, the *Quakers* dearly ovvne, and frequently use, and find in them great refreshment becaus there through the *life* flovves, and is communicated from one *vessell* to another, but such *salutations*, thou art ignorant of, and of *the life* that is there through communicated, vvhich bears *testimonie* against all that is heathenish and *idolatrous*, and leads out of it, and therefore in thy *dark mind*, vvouldst from thence, plead for the customary *salutations* of the heathen, as appears by the proofs thou bringest vvherein thy folly is very much manifested. *Christ*, sayest thou, commanded his disciples, vvhen they entred into a house to salute it, hee did so, *and what more?* And if the house be vvorthy, their *peace* shall be upon it, to vvitt, the peace through the salutation intimated or offered, becaus they brought to that house, the tender of the *Gospell* and glad tydings, vvhich vvas a good *salutation*, but vvhat vvouldst thou infer from that? that vve ought to doe of our *hats* one to another, a thing vvhich they never did, by vvhose example thou vvouldst presse us to doe it, and it is knowne, that it is a thing unusuall in that part of the world to this day. That other proof, alledged from *Paul*, saluting the *Churches* makes as litle if not far lesse to the purpose. *Paul* in his *Epis-*

tles

stles, who was at a great distance, vvisheth grace and peace to the *Churches* from *God* the *Father* and the *Lord Iesus Christ*; Ergo wee ought to take of our hats. Can there be any thing more ridiculous? is this the great esteeme yee put upon the *scriptures* to take the *salutations* of the blessed *Apostle Paul* signified by the motions of the *Holy Spirit*, vvhich vvas the very blessing of *Paul* to the *Churches* or rather of the *Spirit* through him, for to prove your doing off hats, one of the corrupt customs of this vvorld. Is not this to make a mock of the *Scripturs*, and a stretching them to plead for that, against vvhich is the naturall tendencie of their testimonie. Next thou givest us *Abrahams* practise; but every practise of *Abraham* is not a *rule* to us, nor to you either; the like may be said of that of *Moses*. Though *Moses* did obeisance to his father in law that makes nothing against us, far lesse his kissing of him, and asking him of his vvelfare, both vvhich things the *Quakers* deny not. Thou acknovv ledgest that religious vvorship given to the *Creature* is *idolatrie*. What is *Religious* Worship but that vvhich is given to *God?* and is not the bovving of the body, and uncovering of the head, the signification of your Worship to *God?* And if yee give the same to the *Creature* also, where is the difference? for in the external signification it is not distinguished, unles it be said to be, the intention, which if it be, wee shall have the Papists pleading the same, for their adoration of *images*, and the *relicts* of the saints. And truly your being found in these things gives them advantage in that matter. That *courtesie* and *Christianity* are not repugnant, vvee deny not, and therefore for *Christians* to be *Courteous* one to another is very fit, vvhich indeed that the *Apostle* commands wee acknowledge: But that *Courtesie* consists in taking off hats, and bovving to one another, that rests for thee to prove. In the next place, to prove the indifference of using the *plurall number* instead of the *singular* to one person, thou sayest, thou art very confident, the *Kingdome of God* consists not in vvords so am I too, yet I strange, thou shouldst say so, considering thy *principles*, for vvhat is all your preaching but *words*, yea vvhat is the *Scripture* it selfe, (I meane that vvhich yee have of it, to vvit the letter) but *words*? And seing the very *Gospell* according to you, is but a company of *words* being a declaration of vvhat past, many hundred years agoe, hovv has thy zeale here to oppose the *Quakers* made thee forget thy selfe in this matter? Thou sayest, that to vvhich the *sin-*

gular number is agreeable, the *plurall* may be applyed to withoun making a lye. The proofs alleged for that be *Matth.* 23. 37. *Luk.* 22. 31. 3 *Epistle* of *John*, vers. 13, evince nothing in this matter, for the Contexts being rightly considered vvill clearly make out, that the vvords are not applyed to one single person only, exclusively of others, and that of *Luke* is to a flock comprehending the disciples, to vvhom hee vvas speaking just before, but there is no confounding of the number, vvhere one *single* person is only spoken to, and that vvithout understanding of any more. And though indeed it vvere good, that the difference vvere not greater, yet the differences in these things evidence that there be differences in greater matters. And in respect that yee are estranged from the *principle* that leads out of *corruption* in all things, therfor yee cannot see the vveight, that is in these things vvhich is more then yee are avvare of.

Pag. 3. Thou seemst to take great advantage of these words. Heretofore I walked according to my light, and the same I doe still, and while in the integritie of my heart, I walked in the way, thou art now in, I dare not say, but *God*, countenanced me in it. Here thou makest a great stirr as if thou hadst brought the *Quaker* to a great *Dilemma*. But to passe by thy examining of the weak *objection*, which thou makest in the *Quakers* behalfe which I beleive was never alledged by any of them unto thee, as that wherwith they either only or chiefly defend themseves in this matter. To wit *Salomons* sacrificing at *gibion*. As in many other particulars so in this thou statest the *Quakers* part, but too weakely, and faintly, yea disingenuously, for *the light*, which wee walk according unto and desire to walk according to it for ever, is *the light of Christ in us*, and not our *light* otherwise then by the free gift of *God* which wee doe freely acknowledge did shine *in our hearts* in some measure in the tyme, wee walked with you (though wee did not so know it) and gave us some *knowledge* and *discerning* of things, and begot a measure of integrity and honesty of heart towards *the Lord* in divers of us, and turned the *bent* of our hearts truly towards him in measure. And *the Lord* countenanced and visited and sometims refreshed us *secretly* in these dayes, with a regard to that measure of integrity he found *in us*, and not becaus *of*, or in respect unto that way of *Profession* wee then walked in, which way was truly a hurt unto us and not advantage, and it was not *your way*,

way, which wee walked in with you, that the *Lord* countenanced but the *integrity* and *uprightnes*, which hee had begot in us, and had placed in us, as a tender plant and as a root in dry ground, under the oppression of your way, which burdened it, and untill wee were brought out of your way, by his *arme* which drew us, his *seed* and *plant in us* suffered, and was oppressed as a *cart* with sheafes, but after wee were delivered from your *way*, and turned to *the way* wee now walk *in*, the *seed* and *plant*, which suffered came to receive *strength*, and be raised unto *life* and *Dominion*, as many *are witnesses* at this day. Nor is this thy argument, any other, but that which which the *papists* did throw against those who sometymes walked with them in the *popish* vvay of profession some hundred years agoe vvhen they came out from among them, vvhom the *Lord* visited, vvhile they vvere among them, and at tymes refreshed them; till he brought them forth to vvitnes against them; for the *Lord* hath a people in *Babylon*, and hath his sheep, vvhich are scattered on the dry and barren mountains of many *sorts*, and *wayes* of *professions*, vvho have some tender breathings, and desires after him, and vvith a regard to his *breathing seed* in them, hee visits them, and refresheth them at tymes, vvhich yet proves not that they should remaine, vvhere they are in *Babylon*, and upon the dry *mountains* of dead *professions* and observations. For the *Call* of the *Lord* is unto them to come out of *Babylon*, and his arme is stretched forth, to gather them, off from all these hills, unto his owne *holy hill*, *Mount Zion*, that they may feed and lye downe with them, who were as sheep going astray, but are now returned unto the *shepherd* & *bishop* of their soules. Also may not those of the *Episcopall* forme object the same, against those who have left it, upon a further discovery, and yet its like thou will not deny, but some who have beene under the *episcopall* forme, had a measure of integrity to *God*, while under it, and with a regard to that the *Lord* at tym's refreshed them; *God* does not frequently discover his will to his Children, all at once, nor lead them throughly out of things, out of which, they are to come, *in an instant*, and yet that hee countananceth them in there travel cannot, be denied, did not the *Lord* countenance *Cornelius*, before *Peter* came unto him? As appears by *Acts* 10. 4. And yet this was no argument, that *Cornelius*, should not owne the *Apostles and Christians*, and did not the *Lord* counte-

nance the disciples, though even, when they wer following him; they were ignorant of many things, and in some things wrong, and whither did not the Lord countenance *Luther* in his testimony against the *Pope*, as well in the *first*, as in the *last* steps of it, although it appears: that when hee first began to preach, against *indulgences*, hee intended, not such a thing as afterwadrs followed, but things opened more and more unto him, till they came unto that *period*, they were brought unto, befor his *death*; and who of you will say, that *God* did not countenance him from the beginning whilest he held many things, which hee himselfe came to see to be wrong, and erred very grossly in the matter of *Consubstantiation*. The like may be said of *Iohn Husse* and others, whom you acknowledge to have beene *Martyrs*: at last thou endest it, with a *question*, asking whither it be safe, to leane to the *audience* of that *light*, which one while sayeth that such a way is the way of *Christ*, and another while thou must come out of it, for it is the way of *Antichrist*: To which, what is above mentioned, answers sufficiently, yet further I may easily retort the *Question* thus, upon the most of all the *nationall Ministry* in Scotland, who are now licking up, that which they heretofore cryed out against as Antichristian and with fire and sword persecuted those who offered to plead for that which now they both practise, and avow themselfs in. Now as the fault of this cannot be ascribed to the *scripturs*, which is the rule, whereby they pretend to be guided so neither can any mans instability that pretends to be guided by the light (if any such thing could be showne) prove the *light* a *guide* not to be followed.

To prove that *Christ* is not *in* all men, thou argues thus. *Christ* is not *in* all men, becaus the Scripture speaks of a being without *Christ* in the world, to which thou addest the *Reason*, the unconverted must needs be without *Christ*, becaus they want the *uniting principle*, which is *faith*; to answer, that *Christ* is *in* them, but not in *union* with them, thou sayest is a fond *distinction* becaus the *Scripturs* way of expressing peoples *union* with *Christ*, is by asserting *Christ* to be in them, which thou takest for granted, and from thence drawest thy *conclusion*, but if it be found to be false, then the whole *fabrick* falls, to the ground (as indeed fals it is): For even according to the *Scriptures*, the *in being* of *Christ* in men sometimes signifies *union*, and sometimes his *existence* in them working and operating

in

in them, by vvay of *captiuse*, and *judgment*, and also by vvay of call and *invitation*, to prepare for *union* with him. As appeare by the very first *Scripture* cited by thee, *Iohn.* 15. 4. 5. vvhich answeres not thy mind. For vvee say not, that, vvhere there is no *union*, fruitcan be brought forth unto *God*, but mark the last part of it, how much it makes against thee, vvithout me sayes *Christ*, yee can doe nothing. For how becomes an unconverted man a convert, but by having *Christ* to vvork vvith him? & vvhere does *Christ* cooperate? Does hee not there vvhere the vvork of *Conversion* is wrought; and is not that *within*? So that *Christ* must needs be *in men*, before they be in *union* with *him*, whereby the faith may be wrought, by which they are united to him and as to that other Scripture, 1. John. 3. 24. these and other Scriptures which might be cited hold forth that *in being* of *Christ*, which is by union, but say nothing, against his *in being* in them, where the *union* is not, for he is *in them* who knovv him not and are *Darkness*, *Iob.* 1. ver. 10. *and.* 5. and he was crucified in the *Corinthians and Galathians*, *which* was in the tyme of their unbelieve, 1. *Corint.* 2. ver. 2. and *Galat.* 3. ver. 1. for the words in the greek are ἐν ὑμῖν, i. e. *In you*; and indeed there can be no greater absurdity then to say, that *Christ* is in no man, but in them with whom hee is *united*, for *Christ* is not separated from that *light* and *seed*, which is of him, that is in every man but is united with it, which bears testimony against all *iniquitie*, but *many times*, men are far from being in *union*, with that *in them*, which witnesseth against all *sin*, as experience sufficiently teacheth. Then if that be *in them*, which is *pure*, and if *Christ* be *in that* pure then *Christ* is in them, and if they be not *united* with that which *is pure in them*, then are they not united with *Christ*, which is in the pure, that is *in them*.

It seems strange to thee, that *Christ* should be in the heathen, and they not know him. Was it not as strange, that hee should be among the Jewes, who had the letter that did bear a testimony of him, & they not know him, & that notwithstanding his miracles, and other proofs hee gave of himselfe, they should so far mistake him, to judge him to be an *impostor* & *blasphemer*. Thou sayest, is *Christ* so uncouth to them, hee dwells in, as not to reveal himselfe unto them, but though wee say, that *Christ* is in all men, wee doe not say, hee *dwelleth in* all men,

for *dwelling* signifieth more then *in being*, and yet I say, hee does reveale himselfe in some measure unto all, *in whom* he bears witnes against iniquitie, for the *revelation* of *Christ* unto one, is not alwayes, by giving the knowledge of what past *externally*, but is a *revelation* of the righteous judgement against the transgressour in them, which to say, that the heathen wanted is false, and contrary to scripture *Rom.* 1. 18. 19. 20. *Iob.* 3. 18. 19. 20. yea and contrary to the very acknowledgement of Americans, who have confessed, that there was that in them, which judged and reproved evill; Whither or not, their ignorance of the outvvard transaction, derogats any thing from their capacity of *salvation*, coms here after in its place to be examined, together vvith that other *saying* of thine, vvherein thou shevvest, the like disingenuity, viz. that the saying that every man hath sufficient *light* to lead him to life and *salvation* tends to put *Christians* in the same condition vvith *Pagans*: becous sayest thou *Christians* have no more; and the preaching of the *Gospell*, and the benefitt of the *scripturs*, are litle to be regarded, for vvithout them, men have sufficient *light* to lead them to the things of God; for the saying that men have sufficient *Light*, hath no such tendency, for hee that is truly and realy a *Christian*, (and not nominally, only) is one, that is *united to Christ*, and believes in him, now it is one thing to have the *Light*, and another to beleive in it, which is clearly made out by that scripture, while yee have the *Light* beleive in the *Light* that yee may become the children of it. And that it is a great advantage to have the knowledge of the scripture, as outvvardly, vvee deny not, for the reaching and raising of the *seed* in them, that are afar off, and also for the comforting and refreshing of them, in vvhom it is raised, as the *scripturs* are used in that Spirit, vvhich gave them forth. Therefore vvee labour & travell so much for that end, and are found using the *Scripturs* testimony. If it be said, that therein vvee contradict our *principle*, seeing it is possible that people may be saved vvith out the *scripturs*, I answer nay. For many things are profitable, vvhich are not if absolute necessity, you your selves acknowledge, that other *books* besides the *scripturs*, are not of absolute necessity unto mens *salvation* and yet you judge not all other books useles, yea, yee to much relye upon books. Also you doe not say, that it is impossible that any can be saved, vvithout preaching upon the *scripturs*, and yet you reckon not preaching

ching to be in vaine. But doe yee not rather contradict your *principles*, who say that the number of all those who ever can be saved, is so definite from all eternitie, and that without respect to their faithfulnes or diligence in the using of the means, in the foreknowledge of God that none of them can misse of *Salvation*, and yet keep such a stirre about preaching and *ordinances*, for you deny, that God hath decreed men unto savation, whom in his foreknowledge hee did foresee, would be faithful, and diligent in the use of the means.

Pag. 7. *Thou sayest all men have not saving and sufficient light in them, becaus the Scripture saith that some men are brutish in their knowledge, Ierem.* 10. 19. *But why didst not thou cite these words, For the pastors are become brutish, and have not sought the Lord, therfor they shall not prosper.* Wee see the proofe of this, at this day, but from thence, how makest thou it appear, that some men want *Saving light*: the *pastors* are now as *brutish*, as they wer then, and it is becaus they turne their backs upon that *light*, and will not follow it: therfor wee have the more need to bear *testimony* unto it, and against their brutishnes, who reject and despise it. Next thou citest *Rom.* 3. 11. *There is none that understandeth.* But, will that inferre that there is not any *saving light* in them? Why understand they not, but becaus they are not turned to the *light* that can give them understanding? *It is supposed sayest thou, that the light in some may be darknes.* So it may indeed, to wit, that *light*, that is gathered, from the carnal and earthly wisdome, which is from below, where it takes the *letter* of the *Scripturs*, and ads thereunto its *commentaries and consequences*, setting up this in them, as their only *light*, wee find that *light* proves but *darknes*; but that will not inferre that the true *light*, which coms from *Christ*, is or can be *darknes* unles in that sence, as the day of the Lord is called darknes, in Scripture, for even the true light, unto them, who reject it, is as *darknes*, in that it gives them not that *comfort* and *joy*, which it giveth unto them, who *love it*, and *owne* it, but troubleth and affrightteth them, as the *night*, and the *darknes*. So that these *Scriptures* stand in good *unity* with the Principle of all mens having *saving light* in them. Next thou objecteſt *that having of saving light, and grace presupposes Conversion*; But that I deny, for on the contrary, *Conversion* presupposeth *having light and grace*, by which and to which men are to be *converted*, So that before a man be converted hee must have *Saving grace* in order to convert

him

him, even as, the being healed of a wound, presupposeth the plaister, or salve, but not on the contrary, for, the application of the plaister, presupposeth not, the being healed. But whereas, thou sayest, What need is there of his turning, when men are in this *state* already? thou misrepresentest us, for wee doe not say, that all men are in a state of *light* and *grace*; to be in a state of grace, is to stand in *grace*, which the wicked doe not stand in, yet this hinders not, but that *grace* is communicated unto them, whereby they may come to a *state*, or standing in it, while the day of their *visitation* remains.

Againe thou undertakest to prove, *that all men have not sufficient light, two wayes*; first, *that all men, have not the Spirit of God.* jud. 19. to which I *answer*, that there may be a sufficient *light* in men, who may be said after a certaine manner, not to have the *Spirit*, as being such, vvho, though the Spirit be in them, to invite, call, and dravv them unto *God*, yet resist his dravvings, and so separate themselves from it, so continuing untill the day of *Gods visitation* unto them, come to an end, concerning vvhom it is true, that then, they have not the *Spirit* so much as to invite and call them, unto *God*, or to give unto them, the least tender of his *love*. And though all have not the spirit bringing forth the fruits thereof in them, to vvit *love, meekness, gentlenes, &c.* as no vvicked persons have, yet all, even the vvicked in a certaine day, have the *Spirit* in them, to reprove and convince, yea to call upon them: and strive vvith them, in order unto their *Conversion*. for the *Spirit of God reproves the world of sin.* John. 19. 8. and *Acts.* 7. 50. *Yee stiffe necked and uncircumcised, yee doe alwayes resist the holy Ghost, and* Gen. 6. *My spirit, shall not always strive* vvith (or in) man and many more to that purpose.

For a *Second* reason of its insufficiency, thou sayest, *it reveales not Iesus Christ a saviour, in respect, it gives not a discoverie, of his incarnation, passion, resurrection*, &c. Citing, 1. Cor. 2. 2. and from this place, , thou wouldst inferr, that the Apostle *preferred the knowledge of Christ, as crucified outwardly, to all other knowledge. Answer.* Though wee willingly acknowledge, that to know him, even as he did outwardly come, and was crucified, &c. Is a *Good knowledge*, and of great profit, and comfort to them, who beleive, yet wee deny, that the knowledge of him, as *outwardly crucified*, is the best, of all other knowledge, of him, or to be preferred to all other

other wayes of knowing him, nor does that Scripture. 1. Cor. 2. 2 prove it. For *Paul*, is not speaking there, of *Christ*, as crucified *outwardly in Iudea*, but of him, as hee was *inwardly* crucified *in the Corinthians*, when *Paul* first came unto them, to preach the *Gospell*, as the words doe plainly import, being rightly translated out of the *Greek*, for I *determined not to know any thing*, ἐν ὑμῖν, i. e. in you, but *Iesus Christ*, *and him crucified*. This was the Apostle his care, and travell in his *ministrie*, to declare and hold forth unto the *Corinthians*, and other *gentiles*, *Iesus Christ*, who was crucified *in them*, in his suffering *seed*, even that *seed* of *light* and *truth*, which suffered, and was *crucified in them*, under the burden of their transgression, in the time of their unbelieve, and to preach, salvation, and deliverance from sin, and wrath, through *Iesus Christ*, according to his weak and low appearance, *in them*, in the suffering *seed*, through their beleving *in him*, and closing with him, as manifest therein, according to which, hee said to the *Galathians*, that *Iesus Christ*, *was evidently set befor their eyes*, *crucified in them*, ἐν ὑμῖν, and *Ephes.* 3. *v.* 8. hee said, this grace was given unto him to preach, ἐν τοῖς ἔθνεσι, i. e. *in the gentiles*, *the unsearcheable riches of Christ*, parallel to which, is that of the Apostle. 1. *Col.* 27. *for* so should all these places be translated, which riches of *Christ* lay hid and wrapped up *in them*, in the *seed* of the *Kingdome*, which was the least of all seeds, even as the riches and fruitfulnes of a tree lyes hid in the seed of it, which coms to be brought forth, as the seed, takes root, and gets liberty to grow up, unto the due *stature*, so for this the *Apostle* laboured, that people might know *Christ in them*, and might embrace him in their hearts, that so *hee might be formed in them*, *Gal* 4. 19. And they might know him *to live in them*, and his life to rule *in them*; which is more, then to know him, as outwardly crucified, and indeed, none know, the weight and greatnes of what hee suffered outwardly, but who know him, *first*, as hee hath suffered *in them*, and suffer, and become crucified with him, so as to have a *Sympathy*, & fellow feeling with him, even, as the members suffer, and are pained, when any thing hurts the *head*, or *heart*. And whereas thou sayest, *you see*, *the Apostle judges the knowledge of Christ crucified, to be that one thing necessary*. Wee deny that the knowledge of his being outwardly crucified is that *one thing* necessary

ſary, for people muſt knovv him *in them*, *Know yee not, that Chriſt is in you, unles yee be reprobats*, 1. Cor. 13. 5.

As for thy charge, upon the Quaker, ſaying, *with what face can you blame me, for being in darknes, ſeeing your opinion is, that all men have ſufficient light in them.* It is frivolous, for though the *light*, vvhich is ſufficient be *in thee*, thy oppoſition to the *light*, blinds thee, and hinders thee from ſeing *light*, a man may have a *candle* burning *in his houſe*, but if hee put it under a bushell, it vvill not give him, the ſight of things in the houſe.

That there is no other name under heaven, wherby any can be ſaved but the name of Ieſus Chriſt, is granted, but that *name* is another thing, then the bare expreſſion, or declaration and knovvledge of vvords *or* things, *as with out*; becaus his *name* is ſaid to be *a ſtrong tower, whet-unto the righteous fly and are ſafe*; vvhich is another thing, then the bare nameing of his death, and croſſe vvithout, for many unrighteous plead a right to that and can fly unto it as vve ſee by the example of the Papiſts; To vvhom it ſeems, yee vvill needs joine your ſelves in this matter, vvho ſay, that the outvvard naming of *Chriſt*, and ſigning vvith the croſſe puts avvay *Devils*: and that vvee are of another mind then you in this matter, is much to our advantage, becaus vvee knovv the *inward* is the maine thing, and vvher it is enjoyed, the efficacy, & benefit of the outvvard can not be vvanting, though the diſtinct knovvledge of it be not had. The knovvledge of *Chriſt* his croſſe *within* vvhich is his povver, that crucifies unto the vvorld, is more then the knovvledge of the *outward*, and to knovv *Chriſt* after the *Spirit*, is more, then to knovv him after the *flesh*, as is clear from the vvords of Paul; though I have knovvne Chriſt after the flesh, yet *hence forth, know I him ſo no more* The Apoſtle Peter knevv vvell, that God vvas not ſo narrovv hearted, as yee vvould have him to be, therefore hee ſaid, that *hee had ſeene, that with God, there was no respect of perſons but in every nation, hee that loveth righteousnes, and feareth God, is accepted of him.* You your ſelves dare not deny, but that ſome infants, and deaf perſons are ſaved by *Chriſt*, vvithout the externall knovvledge. If you ſay they are not in a capacity to knovv theſe things, I anſvver, ſo neither are many of the Gentiles, vvho never had theſe things revealed unto them. But if the *externall knowledge* be neceſſary to *the one*, vvhy not to *the other?* And if thou ſayeſt that ſome infants are in the decree of election, I aske at thee, or

any

any of you, vvho of you, has ſeene the decrees of *God*, and hovv knovveſt thou, that none of the *Heathen*, are inrolled into them?

And vvheras thou ſayeſt. *Is not the application of Chriſt his blood and ſufferings, neceſſary to them that would profit, and get good thereby? For though the blood of Chriſt be a healing plaiſter, yet the plaiſter muſt be applyed, ere the ſore can be healed. Now what application can the ſoul make of Chriſts blood, who knowes no ſuch thing? the blood of Chriſt is applyed by faith but true faith is not a blind faith.* Anſwer. It is granted, but this blood is knovvne and felt within, to wash and purge the conſcience, for *Chriſt* as hee is *within*, is not without his *blood*, which is ſpirituall, even the pure blood of the *vine*, and is that wine of the kingdome which is *inwardly* felt to wash, and to refresh, which hee givs to them, who know not diſtinctly the outward sheding of the blood, as it was many hundred years agoe, and which many are ignorant of who have heard much of the outward shedding of his blood, but know not the blood, as shed and poured forth *in them* to ſprinkle their conſciences from dead works; for it is a *miſtery* ſealed up from all who ſtand in oppoſition to his *light within*. But there, marke thy owne words, *The plaiſter muſt be applyed, ere the ſore can de healed.* Muſt not then ſaving grace be applyed ere, the ſoul be converted, or healed? Contrary to thy other aſſertion, Pag. 7. *that having of ſaving light and grace preſuppoſeth converſion, that is healing.*

As for thy deceitful inſinuation, to render us odious, *That if our principles were generally owned the nations in one age, or two, would be overſpread with as palpable darknes, as the heathen nations at this day are.* Seeing it has no juſt ground, wee returne it upon thee, as falſe and malicious: for It is the owning the *light* & other *principles* held by us, therein, which will make theſe nations, and all others who owne it, and them, to overflow with the true and ſaving knowledge of *God* and *Chriſt*, but ſo long as they follow ſuch blind guides as thy ſelfe, who oppoſe the *light*, darknes will cover them, as at this day, notwithſtanding all their profeſſions, and confeſſions of him, while in works they deny him, and remaine eſtranged from his *light* in them. The reaſon, thou addeſt is blind and unreaſonable, *For according to you* (thou ſayeſt) *the light within us, is a ſufficient teacher, take heed to this, and there needs no more:* For wee ſay, the *light within* muſt

not only be taken heed unto, but *beleived*, and *obeyed* and *walked in*; which who doe, it will lead them to read and make use of the *Scriptures*, and will lead them to the assemblies of *Gods* people, and to heare and receive the ministrie of those, whom God sends, yea to love and esteem them greatly, for their works sake, and it will lead them to owne *Christ*, and the benefits of his *death*, and *sufferings* in the outward, and give them an understanding, how to conceive, and use aright those things, as opportunity is given them.

Pag. 10. Thou sayst, *Christ is a light, who communicateth light to all men, but where find you, that the light communicated to all men is Christ himselfe? wee must not confound the light giver, with the Light or enlightening given.* Anlw. Wee doe not confound them, but wee must not divide, or separate them, as thou and you doe, for where the *light* or *enlightening* from *Christ* is, there is *Christ* himselfe; hee is not separated from it, but is *in it*, and *with it*: wee must not be so grosse, as to conceive that *Christ* enlightens men, in such a way of outward distance, as the body of the Sun, being so many thousand miles above the clouds, *enlightens* our naturall eyes, but comes not neare us otherwise then by its influence, and rayes; for Christ is near unto every one, no lesse then his influence, for in him wee live and move and have our being. And this nearenes of his unto *all men*, in a day, is more then that generall presence, in respect whereof, hee abides, with *all the works of his hands*, for as much as hee is in them to enlighten them, that they may beleive Joh. 1. 9. compared with 7. Verse. *Pag.* 11. Here because thou canst not deny, but *that there is light in all men, thou sayest it is commonly called the light of nature, and that some remainders of knowledge, and principles of good remaine in man, after the ruins of Gods Image in him, as when a city is demolished, some foundations of houses doe still remaine.* But how is this consistent, with what you say, to wit, that there is no good thing at all *in men* unconverted, and that man fell wholly from *God*, and that *Adams* fall was not *in part* but wholly, as to *all things*, that are good? And that wee derive nothing from him, but that, which is corrupted, and defiled? But the *Scriptures* testimony is plaine, that since *the fall*, *the free gift* or *grace* of *God*, is come upon all, unto *justification of life*. It is not said, justification is come upon all: but the free gift or grace of God, is come upon all

unto

unto justification, so that all may be justified, if they did close with it, *Rom.* 5. 8. And *God so loved the World, Iohn* 3. 16. *And this is the condemnation of the World, that Light is come into it*, Vers. 19. Which is after the fall. And what ever any may conceive that remained *in man* of the *Image of God* after the *fall*, that could not have any power to convince man of evil, or enable him to doe any thing that is good, if it were not visited and influenced a new from the fountain of *Light* and *Life*, but it would remaine as a thing without all *Life* and *vertue*, as a candle extinguished. For by the *fall*, *the lamb*, the witnes came to be slaine and remained so, until the *Spirit of life* againe was sent from *God* into it, to give it *life* and *power*, to witnes against mens transgressions: for a witnes that is wholly dead, cannot witnes unto particular things of fact, against men, as this *inward witnes* in all men doth, who doe not againe crucifie it in themselves. And seing *Christ* tasted death for every man, and the *grace* that brings *salvation*, hath appeared to every man, and the *Gospel* is preached in every creature, as it is according to the Greek, in *Heb.* 2. *Tit.* 2. *Col.* 1. 23. It is manifest, that the *illumination* given to every man, is a new and fresh *visitation* of *Gods* love in *Christ* freely given, unto them for salvation.

Now as to the word *Nature*, if it be rightly understood there shall be no great difference about it. For if by *Nature* thou understandest the *Nature* that is corrupt and fallen, and that which simply is derived from *Adam*, then wee deny, that, that *Nature* can claime any right to this *Light*, or that it can be said to proceed, from that *Nature*. But if thou understandest by nature, the nature, that is spiritual and heavenly, and is derived from *Christ*, the second *Adam*, the quickning Spirit, the Lord from Heaven, then I say the *Light* may properly be called the *Light* of that *Nature*, in which sense, is to be understood, that place of the Apostle, *Rom.* 2. v. 14. cited by thee, where hee sayeth, *The Gentiles which have not the Law did by nature the things contained in the Law.* For who will be so grosse, as to say that the *Gentiles* by the corrupt *Nature* could doe the things contained in the *Law*, which is *pure* and *Holy*? But by that *Nature*, which is one with the *Law*, towit, *divine* and *heavenly*, they might doe them. So that thou canst not, but still be accounted, a wilful enemy to the *Light*, whilest thou opposest it, and dost not turne to it, and by it, come to see the evil of thy wayes, and forsake them.

Pag. 12. Though it be here asserted, in name of the *Quakers*, that the *Scriptures* are of excellent, and blessed use, yet thou wilt not beleeve it, and alledgest, they will not make the due, use of them, for these *Reasons*. *First* Because a *Bible* thou sayest, *Is not to be seene in all our meetings*: But that will inferre nothing at all, for wee meet not to read the *Scripture*, but to wait on the *Lord*, and be taught of him, and receive from his *Spirit*, what hee pleaseth to administer, either in our selvs, or through the mouthes of his *servants*; & wee meet to Worship *God*, whos *worship* is to be performed *in Spirit and in truth*, and not in externall reading. Thou sayest *Christ tooke the book of the prophet Isaiah and read out of it:* But was not this, the performance of a *legal duty*, and in condescendence to the *Iewes* manner? for it was in the *synagogue*, but did he ever constitute it, as a part of the *Christian worship*; for one man to take the *bible*, and speak upon it, and all the rest to be excluded from speaking, while hee pratles, his owne barren empty *notions* about it? shew me where that was the practise, or order among the *Apostles* and primitive *Christians:* In the churches way 1. Cor. 14. there is no such thing, but on the contrary vers. 29. *let the Prophets speake two or three, and let the other judge, if any thing be revealed to another that sits by, let the first hold his peace for yee many all prophecy, one by one, that all may learne, and all may be comforted.* By which it plainly appears there was no such setled *customs* among them, but it is one of the maine inventions brought in, in the *Apostacy*, wherby barrennes and drynes hath entred and wherby the quickning *unlimited life* has beene stopped from flowing through many vessels. It is true the *Apostles* at times cited *Scriptures* out of the *law*, and the *Prophets*, to shew their fulfilling, or to open the mind of the *Spirit* concerning them, which is frequent in our meetings, to cite *Scriptures*, and open them in the same *life and Spirit* that gave them forth, in the order of the *Spirit*, but not in the order and way of mans *wisdome* and *Spirit*, as is your way, which savours more of *Aristotles School*, then of the *Church of Christ*. *Secondly* as to what thou sayest that it is not our way to encourage the People to read the *Scriptures*, and to try *doctrines* by them, 'tis utterly false, for wee desire that all may come to try doctrines even by the *Scripture*, but wee bid them also come to the *light* in them, to read and try *doctrines*, and understand the true sence of the *Scriptures* therein, and if People did so, wee know, that then your *jug-*

lings

juglings about them would be made manifest: but indeed wee are far from desiring People to heed your *false Glosses* and *commentaries* upon them, wherby yee darken them, rather then interpret *them*. *Thirdly* thou sayest, *when you want an inward command to a duty I trow the outward command of the Scripture is not regarded.* Ans: here thou writest as one unacquainted with the *Law* and *new Covenant* writt in the heart; the *inward command* is never wanting in the due season, to any duty, as it is waited for, and the outward testimony or signification of the command, wee regard in its place. Is it not a regarding the outward to mind the *inward unction and spirit*, to which it directs? which inward teacheth all things, and leadeth into all truth. 1. *Ioh.* 2. 27. 1. *Cor* 14. 15. *Iohn.* 16. 13. yea, doe not such more regard the outward, then they who under a pretence of an *outward command* doe run about these things in their owne *natural will and Spirit*, neglecting to wait upon the *Lord*, for the leading and help of his *Spirit*. Thy comparing us *to servants*, *who will not be moved to work*, *by their masters letter*, *&c.* is vaine and ridiculous nor doth it reach us, for our *Masters* letter is writt *in our hearts*, and ther wee ar to find it, neither is our *Master* separated from us, as those *Masters* are, who use to write *letters* to servants to set them on work, while they are absent, and cannot help them by their presence, for our *Master* is always with us, and hee requires us to doe all our works by his *imediate* counsell, direction, and assistence, as present with us, and *in us*. And that nature wee witnes brought forth *in us*, which does not shift his will, but delight in it, to doe it, and know it, whether told us by a lively *voice*, or by any other inward signification of his *Spirit*. *Fourthly*, and becaus thou art ignorant of that great duty, of *waiting upon the Lord*, *in silence*, out of all thy owne *thoughts* and *words*, and art trampling it under foot, thou lookest, upon it, as *mispent time or a meer looking upon the ground*; whereas if ever thou comest to know the *Scriptures* a right, or to confer a right, concerning them so as to profit, thou must first come to that silence, thou now so much despisest. So that these things very well consist, though the world may judge otherwayes, whom thou wilt have to be judges in the case: but in the judgement of those who are redeemed out of the world, wee shall be found to put the *scriptures* in their true place.

Thou *canst not but smile, thou sayest, that a man of understanding, should grant the Scriptures to be a declaration of Gods mind, and yet deny them to be Gods VVord, for what is a VVord but a declaration of ones, mind.*

Answv. Here thy lightnes appears, vvhich darkens thy understanding: if thou must needs smile, doe it, at thy impertinent reason, for though a mans *VVord*, be the declaration of his mind, yet every declaration of his mind, is not his *word*: for signes may be a declaration of a mans mind, without his *word*, and people usually distinguish betwixt a mans *VVord*, and his *writ*. And so though the *scripture* be a declaration of *Gods mind*, yet it is not his *VVord*, properly nor can those properties which are declared of the *VVord*, belong to the scriptures, as hath oft beene demonstrated, but to that *inward and living VVord*, as it doth declare it selfe whether in the heart, or in the mouth. The *VVord of God* is like unto himselfe, spirituall, yea *Spirit and life*, and therefore cannot be heard, or read, with the natural externall senses, as the *Scriptures* can, nor does the *Scriptures* cited by thee, as *Hosea.* 1. 1. *Ioel.* 1. 1. *Isaiah.* 38. 4. *Ieremiah.* 14. 1. prove thy intent. For that *VVord*, vvhich came unto the *Prophets*, vvas that from vvhich the *scriptures* vver given forth, vvhich *VVord* you confesse vvas immediate from *God*, but you say, it is ceased to come novv. And did not all the *Prophets* prophecie from *Christ*, the Word? Thou mightest ss vvell reason thus, that vvhen it is said, the *Spirit of the Lord* came upon such a one or to such a one, that therefore the *scripture* is the *Spirit*, and so deny all *Spirit*, but that vvhich, is the *Scripture* as some doe, in other *Sects*, calling the vvritings of the *Apostles and Evangelists*, the *Spirit*, and denying the necessity of any other thing, vvhich is abominable deceept, and vvresting of *Scriture*, and that the *Prophets* declaring their message said, *thus saith the Lord*, provs that vvhat *God* spake in them, and through them, as the *living VVord* declared it selfe, vvas the *VVord of God*, but not, the *letter*, or vvriting. And vvhereas thou sayest *it is all one to say, the scripture saith, and God sayeth. Answer*, by vway of inference and collection, it may be said, they are one, becaus of their agreement, yet the *living VVord* and speech of *God*, is not the *scripture*, more then the *sun beame*, is the *shadow* though the one agrees vvith the other; every one that reads or hears the *scriptures* read, hears not *God* immediatly, now that vvhich *God* speaks to any,

or

or in any, immediatly, that is only his *VVord* properly unto them. As they vvho only read my *Letter*, cannot be said, properly to hear me by *VVord* of mouth. *Christ* said to the *jewes*, yee have not heard his *voice*, though they heard the *scriptures* and though the *Apostle* useth some *scriptures* out of the old Testament, it provs *not*, hee had not the *VVord* of the *Lord* speaking them, immediatly *in him*, and to him. That scripture thou biddest remarke, 1 *Thess.* 2. 13. provs not thy intent neither: for the *VVord*, which they heard of the Apostles, was that *living VVord*, declaring it selfe, through the Apostles, which was answered by the same *in them*, who heard; they heard Christ of, in and through the Apostles, does it therefore follow, that *Christ* is the *Scripture*? And *lastly*, *Mark.* 7. 13. Servs thy purpose no more, then the rest: for the *Pharisees* in striking at the *fist commandement*, did consequentially strike at the *living inward VVord* which gave it forth, as those who strucke at any of the Apostles struck at *Christ*, yet none of the Apostles was *Christ* as nether is the *Scr ure*, as it is outwardly vvritt, to speak properly, *the VVord of God*. And truly the reason, why vvee may not call the *Scriptures* the *VVord of God*, (to speak properly) is that people may be directed to that invvard *living VVord*, for by their being so much called *the VVord of God*, they have beene putt in *Christs* stead, and have beene set up as an *Idoll*, in stead of that from whence they came, so that to avoid this hazard, vvee have putt them in their due place.

Pag. 14. To prove that it is the mind and *VVill of God* that the *Scriptures* should be the *Rule* thou citest *Isay.* 8. 20. *To the Law, and to the testimony.* &c. But it rests to be proved, that the *Law*, and *testimony* vvas not the *inward Law*, and that that Word, according to vvhich they vvere to speake, vvas not the *inward VVord*, vvhich is said to be in the heart. It is observable that to prove this thou bringest, *Iob.* 7. 49. vvhere the Pharisees say, *have any of the Rulers or Pharisees beleived in him, but this people that know not the law are accursed.* This place sutes the matter very vvell, but makes much against thee. For the *Pharisees* here were crying up the *outward Lavv*, and the knowledge of it: averring that the ignorance of it caused the meane people to beleive in *Christ*. So doe yee novv; yee pretend to cry up the *Law*, and say, the ignorance of it occasions so many to leave you. And as they then were setting the *Law* above *Christ*, and covering themselves with

 with

a zeal for it, persecuting him, and reviling his followers as ignorants. So yee now, whilst yee are boasting of your great knowledge *in the Law*, and in the *scripture*; and your high esteeme of them, yee are despising, crucifying the same *Christ* in his spirituall appearance, and upbraiding his followers now, as they did then, as ignorants, and contemners of the *Law*. And as to *Luk.* 10. 26. *how readest thou?* This was spoke to one, that was a *Lawyer*, or interpreter of the *Law*, and relyed upon it, so *Christ* spoke this to check him, and beside, the dispensation of the *Law*; which this *Lawyer* was under, was different from that of the *Gospel*, in this matter, as may appear *Heb.* 8. 10. Againe as for *Christ*, and his *Apostles* useing the *Scriptures* for convincing of their opposers; so doe wee, and yet this proves not, that either hee, or wee judge them to be the Rule wherby to try all things and *Spirits*, yea even the *Spirt of God* himselfe.

Pag. 15. Thou seemest to lay much stresse upon this, *that it wer impossible for us to prove to a Iew, or a Turk that Iesus the Son of Mary, is in very deed the Christ, without the Scripture.* But I *Answer* thee to that easily, by what way wilt thou perswade a *Turk* to believe the *Scriptures*, or their testimony, but by the *inward testimony* of the *spirit*? *Calvin* after hee has said all that can be said, of outward wayes, at last concludes, the only certaine way to know it indeed, is by the testimony of the *spirit. l. 1. c. 7. Sect. 4.* of his *Inst.* & as to the course that *Paul* tooke, with the obstinate Jewes it was very commendable, becaus they said, they beleived the *Scriptures*, and seemed to esteeme them much, though they opposed the *truth* witnessed to in the *Scriptures*. so that it is evident that some great pretenders to the *Scriptures*, can make a cloak of them, to deny *Christ* himselfe as yee doe at this day. And though *Paul* tooke that course with the *Iewes*, yet wee see hee tooke no such course with the *Athenians*, to whom he cited no *Scripture*, nor endeavoured to perswade them by it, but told them they were the *off spring of God*, and wished them *to feel after him, who was not afar of from every one of them.* *thirdly* sayest thou, *the saints had recourse to the Scriptures, in the examination of Doctrines. So have wee too*, as befor has beene declared, but that will not prove the *Scripture* is the rule.

Pag. 16. *Fourthly, thou sayest, wee ar commanded to search the Scripturs Iohn* 5. 39. Answer. The words may be translated, *you search the Scriptures*, as *Pasor*, translateth them, But wee doe acknowledge, the

the *Scriptures* are to be searched, but are not to be rested in, which was the *Iewes* fault, who vvould not come to *Christ* to get life, thinking to have *eternal life* in the *Scriptures*, vvhich *Christ* cheks them for: and that the *Scriptures are profitable, for doctrine, correction*, instruction, vvee owne, (and are commended for their dignity, and authority) but they are thus profitable onely to such, as come to the *Spirit*, to guide and direct them, hovv to make use of them, else they may prove an occasion of stumbling, as they did to the *Pharisees*: hence it is said *that the man of God may be perfect*, *mark*, the man of God, not every Man, novv no man can be truely called *the man of God* but hee that is led by the *Spirit of God*. Next thou vvouldst undertake to prove, that it is *not the mind of God, that the Spirit within men should be the Rule, in* which thou fallest very short, as appears, by saying, that *Christ* made use of the *Scripture*, to prove himselfe, &c: and not the *light within*. And did these Jewes receive him, who had the Scriptures, did they not reject him? and why? because they hearkned not unto the *inward voice and testimony* of the *Father*, concerning him: and this was the testimony, which hee said was greater, then that of *Iohn*, though *Iohn was the greatest of the Prophets, and those vvho beleeve had the witnesse in themselves*. 1 *Ioh*. 5. 10. but to the unbeleiving *Iewes*, hee said, *yee have neither heard his voice, nor seene his shape*.

Secondly: Thou sayest, *there is an expresse command to try the Spirits*. 1. *Ioh*. 4. 1. Answ. but is there any *word*, there of trying them, by the *Scripture*, Cannot the *Spirits* be tryed by *the Spirit of God*? or is there any better way to try them? How tryed *Peter* the *spirit* of *Ananias* and *Saphirah*? And is not the tryall and discerning of *Spirits* the priviledge of the Saints now? And how is it a peculiar priviledge to saints, unles it be done by the *Spirit of God*? For the *Scriptures* any can make use of, the *Apostle Iohn*, writing to the *Saints*, concerning *seducers*, points them, to the *Anointing, which remained in them, and did teach them all things, and by this they did know, all things*, and consequently Spirits, 1. *Iohn*. 2. 20. 26. *Thirdly*, thou sayest, *undoubtedly, there are strong delusions*, &c. *Ans*. there are so indeed. But was there any more strongly deluded, then the *Pharisees*? Yet how much did they lay claime to the *Scriptures*? how came they then to be deluded who wer so skilled, in the *Scriptures*? according to the

letter of them? and the poor People, who were not so skilled, so rightly to hit the matter?

And as to thy *question*, *what way*, *shall the delusion*, *be tryd*, *if you neglect the VVord of God*, *and look only within?* Answ: As for the *VVord of God*, *nor* yet the *Scriptures testimony* wee neglect not, but what way, thinkest thou shall the *delusion*, be tryed? If you neglect the *Spirit within?* and look only upon the letter, and words vvithout you? if the *Delusion* be strong in the heart, will it not twine, and vvrest the *Scriptures* without, to cause the *Scriptures* to seeme for it? and suppose a man be deluded with a *Spirit of delusion*, what can help him, but *God* whose *Spirit* searcheth all the deepest things of *Sathan*, and can, and doth discover them, to those, vvho love to be undeceived and are faithfull to *God*, in what they certainly know. And though the same *deluding spirit*, who deceived first, may deceive over againe, that makes nothing against the insufficiency of the *Spirit*, to discover, the delusion, but if a man be deceived either first, or againe he is to blame himself for his defect, in not being duely watchfull, and faithfull, in what is discovered to him of *God* truly, and certainly; Consider the tendency of thy argument which strikes not only, at the certainty of the *Saints faith* now, from the *Spirit within*, and the assurance of knowledge, there from, but also strikes at the very certainty and assurance of all the *Faith*, and knowledge the *holy Prophets*, and men of *God* had, from the *Spirit vvithin*, when Scripture was not. Wee are in no greater hazzard to be deceived now, then they were then. You that set up the *Scripture*, as your only *rule*, the many *sects* of you, what jangling and contesting is among you, while one pleads for his sence, and another for his? which all proceeds from their wandring from the *Spirit*, that gave forth the *Scriptures*. And as to satisfying of others, wee refer & recommend them to the same *Spirit in them*, to receive their satisfaction from that, which only can, and will satisfy them, who wait for it in singlenes.

Pag. 18. And whereas thou sayest, *the Saints*, *are led and guided by the Spirit*, *but it is according to the Scriptures*. So say wee too, But it doth not therefore follow, that the *Spirit* hath so tyed and limited himselfe to the use of the *scriptures*, as alwayes to use them, in every particular step, of his guiding the *Saints*; *the Spirit* is free to use, or not use the *scriptures*, at his pleasure, and guideth the *Saints* in many particular steps of their life, for which, there is no particular *scripture*, either

to

to approve, or disprove them in. As for *the more sure VVord of Prophesy* wee grant it is the *rule*, but deny, that that *more sure VVord*, is the *Scriptures*, but it is that *VVord* in the heart, from which the *Scriptures* came, and in, and by, which the *Scriptures* are to be interpreted; and is it not grosse blindnes & darknes, to say, the *Scripture* is more sure, then that *VVord, light, life*, and *Spirit*, from which they came? Had not the *Scriptures* all their sureness, from the *inward testimony of the spirit?* How then can they be more sure? Thy example of the *Schoolmaster*, & the *coppy*, servs *not* thy turne, for the *Spirit* is unto the *Saints* both their *teacher*, & their *Coppy*. And they need not goe forth, for a *Coppy*; & if they vvalk according to this, by looking upon it, & eying it, they shalbe good Schollers & Proficients, hee writes them, a living *Coppy* in their *hearts*, engraves it on *fleshly tables* wheras they who looke upon no other *Coppy*, but the *VVords* without them, are those, *who are ever learning, but never able to come to the knowledge of the truth.*

Pag. 19. Thou askest, *why wee disjoine the Spirit and the Scriptures? citing Isaiah* 50. 21. *Answ.* Wee are not to disjoine, what the *Lord* putteth together, somtimes the *Spirit* joineth, or concurreth, with the *Scripture VVords* and sometimes not, how many preach and pray, and read the *Scriptures*, and talke of them, without the joint concurrence of the *Spirit*? Which wee say, they ought not to doe, the *Scriptures* should never be used to preach, and pray, &c. But in the concurrence, and assistance of the *Spirit*; for they are not of true use, to any without the *Spirit*, but yee disjoine them, who would have praying *in the letter*, and useing of it without *the motion of the Spirit*; to such the *Scripture* is indeed but *a dead letter*, and it is nowayes a reproach unto them, to be so called. Yea what are the best of men without the *Spirit*, but *dead men*? and this is not a reproach to them, but their *Glory*, so, nor is it to *Scripture*.

Thou sayest, *they are said to be a killing letter, and this shewes, that they are not dead. Answ.* A poor argument indeed! Can not dead things kill, if men feed upon them? If thou feedest upon *sand, gravell, stones, shells* will not these things kil thee though they be dead? And if thou feedst upon the *letter*, without thee, and not upon the *life*, thou canst not live; yea if one that lived, did depart from feeding upon the *life*, to feed upon the *letter* it would kill him. And as for that *Scripture* cited by thee, it makes very much against thee, to wit.

Isaiah.

Isaiah. 59. 21. For it is one thing for *God* to put *VWords*, into mens mouths, and far another, for men, to gather *these VWords* from that without and put them into their *owne mouths*; nor doth it say that the *VWords*, *God* shall put into their *mouths* shall be no other *words*, more or lesse, but the expresse *scripture words*; why art thou not ashamed to cite this *scripture*? doe yee not say, to speake as the infallible *Spirit* givs utterance, is ceased, aud consequently, *Gods* putting *VWords* into the mouth, *Gods* furnishing them, with *VWords*, suggested from his owne Spirit and life? which the *holy Prophets*, *and Apostles vvitnessed*, to speake, as moved by the *holy Ghost*: doe yee not say, this is ceased? why then citest thou a *scripture*, which is so plaine and clear for it? but that thou art in *blindnes* and *confusion Pag.* 19. In thy procedure, upon the point of *justification* thou makest a large step, in that crooked path, of deceipt, wherein? Thou hadst too much traced from the beginning, but now more abundantly then ever, thou displayest the *Banner* of thy disingenuity, and gathereſt all thy forces together, it should seeme, resolving to give the *Quakers* a finall, over throw; And to make the matter misty in the very entry of it, thou raisest Dust to thy self venting thy own filthy *imaginations*, under the notion of coming from them, applauding thy endeavours, as if thou wert studying to preserve pure, the principle of *justification*, in a point, where none is jumbling it, among us; as thou advancest a litle further *Pag.* 20. 21, having given a very scant account of their doctrine, in this matter, couching it in most disadvantagious terms, thou takest great liberty to extend thy selfe, in a foolish, and vaine excursion, as if, having fathomed the *Quakers*, thou hadst discovered them to be either turned, or turning rank *Papists*, therefore to trace thee throughly in this matter, that if it be possible, thou maist come to have a discovery of thy *Vanity* and *malice*, or, though, thou shouldst prove irrecoverable, yet others may have a view of both; I shall *first*, in honesty and plainnes declare the principle of truth in this matter, thereby observing thy misrepresentations. *Secondly* shew what vast difference is betwixt us, and the *Papists*, therein.

And *thirdly*, make manifest, how much nearer of kin yee are to the *Papists*, even as to this particular, and the things relating thereunto

unto then wee, which may serve, as a seasonable shower to allay that windy triumph, vvhich thou endeavoureſt to eſtablish unto thy selfe. As to the *firſt*, vvee are juſtified by *Chriſt Ieſus*, both as hee appeared, and was made manifeſt, in the flesh, at *Ieruſalem*, and alſo as hee is made manifeſt, and *revealed in us*; and thus, wee doe not divide *Chriſt*, nor his righteouſnes, *without*, from his righteousnes *within*, but wee doe receive and embrace him, wholly and undivided, *THE LORD OVR RIGHTEOVSNES. Ieremiah.* 23. 6. 1. 30. By which wee are both made and accounted *righteous* in the ſight of *God* and which ought not, nor cannot be divided. And the manner and way, wherby his righteousnes, and obedience death and ſufferings without, become profitable unto us and is made *ours*, is, by receiving him, and becoming one with him, *in our hearts*, embraceing and entertaining that *holy ſeed*, which as it is embraced and entertained, becometh a *holy birth in us*, which in *Scripture* is called, *Chriſt formed within*; *Chriſt within the hope of glory. Gal.* 4. 19. *Coloſſ.* 1. 27. By which the *body* of *ſin* and *death* is done away, and wee cleanſed, aud washed, and purged, from our ſins, not imaginarily, but *really*; and we really, and truly made righteous, and holy, and pure *in the ſight of God*, which righteouſnes is properly enough ſaid to be *the righteouſnes of Chriſt*, for it is immediatly from him, and ſtands in him, and is as unſeparable from him, as the beams are from the ſun, and it is, through the union, betwixt him, and us, (his righteous life and nature brought forth *in us*, and wee made one with it as the branches are with the vine) that wee have a true *Title*, and right to what hee hath done and ſuffered *for us*, for, being ſo cloſely united to *Chriſt*, *his* righteousnes becometh *ours*, *his* obedience *ours*, *his* death, and ſuffrings, *ours*: thus wee *know him and the power of his reſurrection, and the fellowship of his ſuffrings, being made conformable to his death*, *Philip.* 3. 10. By which nearnes, and fellowship, wee come to know, an *unity* with the ſuffring ſeed, both *in our ſelves*, and others, and therein to travell, for its raiſing, and deliverance; which yet no way:s derogats from the worth of the ſacrifice, hee offred up unto *God*, without the gates of Jeruſalem, while hee humbled himſelfe unto death, even unto the death of the croſſe, taſting death, for every man. This is an honeſt, and plaine, and true account of our beleife in this matter, and is in ſubſtance one, and the ſame, with that, which

at ſundry tymes, *thou* and *thy brethren*, haſt received from us; notwithſtanding the bare, ſcanty, and disingenuous account thou giveſt of us in this matter. *Secondly*, As to the vaſt difference, that lyeth betwixt us and the *Papiſts*, any who are not willfully blind, may ſee it, who know *their* Doctrine, and *ours*, in this thing.

It is not the works, of *Chriſt* wrought *in* us, nor the works which wee work, *in his Spirit, and power*; that wee reſt and relye upon, as the *Ground and foundation*, of our juſtification; but it is *Chriſt himſelfe*, the worker, revealed *in us*, indwelling *in us*, his *life*, and *Spirit* covering us, that is the *Ground of our juſtification*, and wee feeling our ſelvs *in him*, feeling him *in us*, and *his Spirit*, *his life* covering us, wee feel our *juſtification* and peace with *God in him*, and through him, the alone *Mediatour* betwixt *God*, and *Man*. Now, this manner of juſtification by the indwelling of *Chriſt*, in the *Saints*, and of his *Spirit*, is not held by the *Papiſts*, but is expreſsly denied by them, and diſputed againſt, particularly by *Bellarmine*. And *Chriſt Ieſus* himſelfe is both *firſt* and *laſt* our *juſtification* and *foundation* of it; and as to being *juſtified by works*, the *Scripture* is plaine for it, and ſo wee may not deny it, but plead for it, according to the true ſence and mind of the *Spirit*, as wee are taught of him. But to be juſtified *by him*, is more then to be juſtified *by works*, and therefore are wee juſtified *in our works*; which wee work *in him*, because, wee are *in him*, and work them *in him*, and because the *Lord* accepteth and juſtifieth us, *in him*; therefore hee accepteth and juſtifieth, *our works*, wrought *in him*, and accepteth and juſtifieth, *us*, in relation to theſe works; and though it hath beene ſaid, by us, that Good works, which are wrought in *Chriſt*, and are rather *his*, then *ours*, are *meritorious*, yet wee underſtand it not any otherwayes, then thus; that all their *Merit*, or *worth* is from *Chriſt*, and ſeing they are ſaid in *Scripture* to have their reward; and Reward, and Merit, are relative terms, inferring one another, in that ſence, wherin they are ſaid to be *rewarded*, they may alſo be ſaid to be *meritorious*; which yet hinders not, the freedome of *Gods grace* in juſtification, for wee doe verily beleive, and confeſſe; that both the *VVorks* and the *Reward*, are of the *free grace* of God, and that the *Lord* giveth us all things, not of *Debt*, or as being in our *Debt*, but of *free gift* and his infinite goodnes and *VViſdome* hath ſeene it meet to

promiſe

promise a *Reward* to good works; and so hee doth reward them, becaus of his goodnes, and faithfulnes, and not because he is addebted uuto any of us, otherwise then as hee hath bound himselfe by his *promise*, And this is contrary to that false *Popish Doctrine*, which affirms, that men deserve a *Reward* from *God*, for *good works*, upon the account of *strict justice*, without respect to the *Promise*. And if it be *answered*, that all *Papists* doe not say so, but are more moderate, well then, I say If some of them be moderate, and passe from the erronious opinion of *Popery*, and speake that which is true, if others speake what is true also, *in that particular*, should the *truth*, be accused, and condemned for ranck *Popery*, because, some *Papists* at times confesse to it. You your selvs know, that *Papists* contradict one another in divers things, and where men directly contradict one another, one of the sides, must speake true; But as to that, wherin the *justification* stands, and on which it is *grounded*, to wit, *Christ himselfe* as in dwelling *in the Saints*, noone of all the *Papists*, for ought wee ever heard, or read, doe owne it, but are against it. Againe as to the works by vvhich the *Papists* seeke to be justified they are such, as vve beleive, none *can* be justified *by* viz. their *outward* observations, their *invocation* of Saints, bovviug to *images*, saying *Ave maries*, telling their Beads, their *Pilgrimages*, their *whipping* themselvs, their keeping *Lent*, and many other such like works of *voluntary humility*, by which they seeke to be justified, though they are evill vvorks, as not done *in the faith*, and povver of God: nor does it serve thy turne to say, that *Papists* think not that vvorks considered *as evill and sinfull*, are sufficient to justify them, for that is not the question vvhether the Papists think to be justified by vvorks sinfull and evill, but this is the *Question*, vvhether the *Papists* think to be justified by *VVorks*, vvhich are really sinfull and evill, (hovvever they may imagine them to be good) and herein I say, vvee differ vastly from *Papists*, they think and seek to be justified by such *VVorks*, as are evill, in the sight of *God*, vvhereas vvee beleive that by no such vvorks can any man be justified. Other vveighty differences cold be shevved, in relation to this matter, but vvhat is here in short declared, may suffice to evince, that vvee differ vvidely from the *Papists*, concerning justification.

Thirdly looke hovv near a kin, yee are to *Papists*, as in many other things, So in these, relating to justification. *First* doe yee not say, that yee are not justified by *Christ* in dvvelling *in you*? so say the *Papists*. *Secondly*, Doe yee not say, that the vvay to attaine to a state of justification, is not by beleiving in the *VVord of faith*, vvhich is *in every man*, and in the *Light*, vvhere vvith Christ has enlightned every man, that coms into the vvorld? And so say the *Papists*: vvho though they talk of *universall Grace*, yet they deny that this *Vniversall Grace*, is an *Evangelicall principle of Light*; by beleiving in which, men can attaine unto a state of *justification* immediatly. 3. Doe yee not say that *Gods* act of *justification* is not an immediate *testimony* of his *Spirit*, declaring or pronouncing men righteous? And so say the *Papists*. 4. Doe yee not say, that men are not to know their justification, or that they are in a justified state, by an immediat testimony of the *Spirit*, in them by vvay of object, for this vvere to assert *immediate revelation*? so doe the *Papists*. So by these fevv instances given here and by many other instances given by others, in other particulars try your selvs, and first clear your selvs, of *Popery*, before you, or thou doest throvv it upon us.

Now wher as thou alledgest, *that the Apostle in the matter of justification, excluds all works, even those of Christ his working in the Saints, and which they work in him*, 'Tis false, nor doe the *Scriptures* cited by thee, prove thy intent, as Rom. 3. 20, gal. 2. 16. Tit. 3. 5. thou sayest, the *Apostle* speaks of works in generall without any limitation. But herein thou contradictest the very expresse *Scriptures* cited by thee, for all these *Scriptures* speake of works, with a *limitation*, as Rom. 3. 20, *by the deeds of the law, there shall no flesh be justified*, and *Gal.* 2 16. *knowing that a man is not justified, by the works of the law*, here, *the work of the law* are excluded, but not *the works of Christ in us*, which are not of the *law*; for the *law* or *first Covenant* was weak, and gave not strength, to them, who wer under it, to fulfill righteousnes, but those who were in *Christ Iesus*, witnessed *the righteousnes of the law fulfilled in them, who walked not after the flesh, but after the spirit*. And as for that other *Scripture Tit.* 3. 5. though it exclude works of mens doing, as of themselves yet it excluds not all works, nor *inward righteousnes* of *Christ*, but expressely includs it, *according to his mercy he saved us by the washing of regeneration, and renewing of the holy*

holy

holy Ghost; thou cauldest not have brought a more plaine proof against thy selfe; for thou citest this *Scripture* as holding forth *justification*. Now the Apostle sayeth, he saved us according to his mercy by the *washing of regeneration, and renewing of the holy Ghost*, and is not the washing of *regeneration*, and renewing of the *holy Ghost*, a *vvork*, which comprehends many particular *works*, of the *Spirit of Christ*, *in the Saints?* And is not *regeneration*, and the renewing of the *holy Ghost*, a righteousnes wrought *in us?* How is it then, that thou art not ashamed to charge us, with rank *Popery*, for saying, wee are justified by a righteousnes wrought *in us*, seeing the very *Scripture* cited by thee is expressly for it? May wee not pertinently returne these words upon thee, which thou misapplyest to us, *Oh, tell it not in Gath, publish it not in the Streets of Askelon, &c.* That a man, who pretends to teach others aright, in the matter of *justification*, hath so confounded himselfe, that to prove that *justification* is not by a righteousnes wrought *vvithin*, brings a *Scripture*, which speaks expressly of a rigteousnes *vvithin*, to wit, that of *regeneration* and renovation by which wee are saved. And if any should say the vvords doe not say, vve are justified by the vvashing of *regeneration* and renevving of the *holy Ghost*; but vvee are saved therby, as intending *sanctification*, and not *justification*: I *answer*, This helps not, the *Author* out of the ditch, for he brings this *Scripture* forth applying it to the matter of *justification*: But againe, if these vvords, exclude *all works* generally, and vvithout any limitation, then they exclude, *all works*, vvhich are vvrought by the *Spirit of Christ*, from *sanctification*; as if men, vvere sanctified by no vvorks of the *Spirit of Christ within them*; or if it be said, that vvorks of our ovvne doing, *selfe-righteousnes*, are only excluded, from having place in our *sanctification*, but not the vvorks, vvrought *in*, and *by the Spirit of Christ*; then I say, vvhy may not the same distinction, have place in all these other *Scriptures*, vvhich say, vvee are not *justified by vvorks*, *&c.* and indeed in all these Scriptures, it holds true no lesse concerning *sanctification*, then concerning *justification*. As thus, *by the deeds of the Law, there shall no flesh, be sanctified*, knowing, that a man is not *sanctified by the works of the Law*, &c. but it vvere vaine to infer from this that men ar *Sanctified*, by no vvorks of righteousnes, wrought *in them*, by the *Spirit of Christ* therefore it is as vaine to infer that

 men

men are *justified* by no vvorks of righteousnes, wrought *in them*, *by his Spirit*.

Pag 22. Thou sayest, *wee can shift of popery with this, that they are not our good works, which deserve and merit justification, but the good works of Christs working in us.* yea I say, wee doe justly cast of the accusation of *Popery*, as having the expresse testimony of *Scripture*, that wee are justified by works, to wit, such as are wrought *in Christ*, and by him *in us*, *Iames.* 2. 24. *you see then, that a man is justified by works, and not by faith only, compared with Tit.* 3. 5. before-mentioned and as for the *Papists* works, by which they seeke to be justified, wee doe not acknowledge them to be such works, as whereby or wherein any can be justified.

And vvhereas thou pleadest, that the good vvorks of Christs vworking *in us*, are ours, citing *Isai.* 26. 12. *Matth.* 5. 16. &c. Wee grant it, but they are not *ours* in that signification, as vvhere it is said, *hee that is entred into his rest hath ceased from his owne works*, *Hebr.* 4. 10. There are works, which are so *ours*, that they are not, the works of the sanctifiing renevving *Spirit of Christ in us*, and such are works both of open unrighteousnes and of selfe fained righteousnes, vvhich has no better root to bring them forth, then mans ovvne *will* and *Spirit*, and by such vvorks, vvee deny to be justified, yea vve deny all such vvorks, and the *justification* by them, and desire to stand in a continual denyal, unto them, and forbearance from them: But againe, there are such vvorks, vvhich are so *ours*, that they are *Christs also*, vvho vvorks them *in us*, and by *us*, and are *ours* by his *free grace*, and by such *works*, vvee affirme men are justified.

Pag. 23. Thou pleadest, *That men cannot be justified by any works of Christs working in them, because they are imperfect.* And for their imperfection, thou instancest, 1. *Faith*; becaus it is said, *O yee of little faith, why doubt yee.* *Answ.* By this thou mayst as well exclude faith, from *justification*, every way, as vvorks, if it vvere granted, that their *faith* vvas imperfect; but that *Scripture*, nor no other, speaks not of imperfect *faith*, but of little *faith*. Novv little *Faith* is perfect in the measure of it, as a little *Gold* is perfect *Gold*. And though the *Disciples*, had *doubting*, yet the *faith*, vvas not the *doubting*, nor vvas it made impure by it, for the least measure of true *faith* can never be

defiled

defiled, otherwise it could not purify the heart, it is like the fire, which cannot be defiled, with the impurities of those things, it works upon: And as for the *Disciples*, at that time, as they were in part, justified, or approved by the Lord, in relation to their *faith*, so were they reproved, and not justified of him, in relation, unto, or becaus of their *doubting*. But this *Scripture*, nor none other, prove not, that *faith* was, or is alwayes accompanied with *doubting*; *Abraham* beleived *God*; promise, without *doubting*; and was strong *in the faith*, *giving glory to God*, *and it was imputed to him for Righteousnes*, *Rom.* 4. 20. 21. 22. And said James, *His faith was perfected by works*, *Chap* 2. 22. For that which is *perfect* in a lesse measure, can be further *perfected* in a greater. Secondly, Thou pleadest that *knowledge* is imperfect, becaus the *Apostle* saith, *We know*, *but in part*, 1 *Cor.* 13. 9. But the Apostle does not say, our knowledge is imperfect, or impure: Wee may know a thing in part, and yet that which wee know of it, wee may know perfectly. *Thirdly*, Thou pleadest for the imperfection and uncleannes of the *Saints* obedience, from *Eccles.* 7. But that place is not to be understood, concerning all men in all states and times. There is an *earthly* unrepeewed state and while men are here, there is not a just man among them, as *Rom.* 3. *ver.* 10. *There is none righteous*, *no not one*, and there is a *heavenly* renewed state, wherein *a Man is borne of God*, *and sinneth not*, *Iob.* 3. *ver.* 9. And said the Apostle, *Let no Man deceive you*, *hee that doth righteousnes is righteous*; which imports that there are righteous Men, who doe good; and said the Lord to the Servants that used their talents, *Well done*, *good*, *and faithful Servant*, *Matth.* 25. *ver.* 21. 23. And that other Scripture, thou citest *Isai.* 64. 6. Serves nothing thy turne: For the *Prophet* sayeth not, *all our righteousnes*, which is of thy working, in us, who are Saints, *is as filthy rags*, but *all our righteousnes*, which wee, even the best of the Saints, can performe, *of*, *and from themselves*, are as filthy rags, mans best works, his best righteousnes, which is of, and from himselfe, is filthines, and unrighteousnes before God; and hee is to cease from all his owne works, *Hebr.* 4. *ver.* 10. And it is plaine that when the Prophet in that place sayeth, *Wee are all as uncleane*, *and there is none*, *that calleth upon thy name* he does understand the multitude of the Jewes, who generally were a carnal People, and relyed upon their outward observations, and did not Worship God, in Spirit, and in

truth

truth, but did not understand it of all, and every one, among them; for hee himselfe did call upon his *Name*; and that, the Saints vvere vvashed, and cleansed, see 1. Cor. 6. 11. *But yee are walked, are sanctified, are justified, in the Name of the Lord Iesus, and by the Spirit of our God.* And Ioh. 15. 3. *Now yee are cleane, through the word, which I have spoken to you.* And Ezekiel 37. 33. *At which time I shall cleanse you, from all our iniquities, I shall also cause the cities to be inhabited.* Which imports a tyme upon earth, vvherein they should be made cleane, from all their iniquities. And hovv art not thou, and you ashamed to affirme, that the best vvorks of the *Spirit of Christ* in his Saints, are as a filthy rag? Does not *the Apostle* say, that *a meek and quiet Spirit is an ornament, which is of a great price, even in the sight of God*; hovv then can it be, a filthy, or menstruous rag? A filthy and menstruous rag, is good for nothing, but must be throwne avvay, upon all accounts, and if that holynes, and righteousnes and meeknes, vvhich is of Christ his vvorking in men, be as filthy rags, then according to your doctrine, men should throvv them avvay, as being not only unprofitable to justification, bnt to any other use, yea a filthy and menstruous rag, men doe hide from the sight of another, and doe never vvear it as an *Ornament* vvhereas the *Saints* put on the meeke, and quiet, and sober, and righteous Spirit, as an *Ornament*, of great price, not only in the sight of the *Saints*, but even in the sight of *God*.

Pag. 24. Thou pleadst, that the good works of *Christ* in the *Saints*, are defiled & imperfect because the *Saints* who are subservient, & instrumentall in them, are uncleane, and who can bring a cleane thing out of an uncleane? *Iob.* 14. 4. *Answ.* It is granted that the *Saints* are subordinate co workers with *Christ* but yet it follows not, that his works *in them*, aud *by them*, are defiled, and though it be said, who can bring a cleane thing, out of an uncleane, this hinders not, but that the *Lord*, can, and doth make Cleane, those who have beene uncleane, and so out of them, who are made cleane, bring forth, cleane things. And though, every one, in whom the work of sanctification is begun, be not wholly cleansed, but that there may be an *uncleane part in them*, for a time, yet there is also a *cleane part in them*; who are in the least measure sanctified, and so these who work with the *Spirit of Christ*; work with him, according to this

cleane

cleane part, and it is the cleane part *in them*, which hee maketh use of, as his instrument; and as for the *uncleane part*, it is not to worke vvith *Christ*, but to be chained dovvne, and settered, and bound up from working, to the end it may be vvrought upon, that it may be cleansed, and thus by degrees, the *cleane part* encreaseth, and the *uncleane* is diminished, till all the uncleannes be vvrought out, and vvher the *uncleane part*, is let loose to vvork, the pure *Spirit of Christ*, doth never joine in vworking *with it*, but judge th, and reproveth it, and therefore, in so far, as the *uncleane part* vworketh in any, that man, in whom it worketh is not throughly justified, and approved by the Lord, but there are who vvitnes the cleansing from all the uncleannes; and so, as cleane vessels, and instruments throughout, bring forth *cleane things*, *cleane works*.

Thy example, hovv that *cleane water passing through an uncleane pipe, receivs a tincture of uncleannes, hits not the case:* For the *Spiritual VVater*, is not, like the common grosse outvvard *VVater*, vvhich, an uncleane pipe can defile, but like the fire, and the light vvhich though it touch uncleane things cannot be defiled by them: Every thing of the Spirit, is undefilable, as the Spirit is, vvhich no uncleane thing can defile. And if thou vvert vvel skilled in the outvvard creation, thou mightst find an *outward water*, so pure that passing through an uncleane pype shall not be defiled vvith it; but if thou knovvest not, these earthly things, and beleivest them not, as Christ said. *Ioh.* 3.12. *How shalt thou beleive, if vve tell thee heavenly things.*

Pag. 25. Thou chargest us, *VVith erring grievously in confounding justification and sanctification.* *Answ.* Justification is either taken, for *God* his adjudging a man, unto *eternal Life*, and in that sence it is not to be confounded vvith *Sanctification*, yet it is not be separated there from, for *God* adjudgeth no man, but the *sanctified* unto *eternal life*, or happiness; or it is taken, for the making a man righteous, and then it is all one, vvith *Sanctification*: And that thou sayest the vvord is *most frequently used in Scripture, in that sence of adjudging, being opposed to condemnation*; doth imply, thou hast not the confidence to assert, that it is alwayes so used as indeed it is not.

And wheras thou citest *Philip.* 3.9. to prove, *that the cheifest Saints upon earth have disclaimed all righteousnes, wrought in them, by which they*

should be justified; I say, that Scripture provs no such thing, and thy observation to prove it, is insufficient; to wit, that the *Apostle* doth not speake of his righteousnes, whilest he was a Pharisee, for that he disowned. *ver.* 6. 7. for admitting it, yet hee was still to deny and disowne the work, and righteousnes, which could proceed from his owne *will*, and *Spirit*; even all the willings, and runnings which can arise from a mans *selfe* though he be a *Saint*, without the immediate operation of the *Spirit of Christ*, the *Saints* have this to watch against, to keep downe the active and working *selfe-will* and stop it from working the *selfe righteousnes*, which if it be not watched against, and stood against, will fall a working its righteousnes, which *God* accepts not, as being but the bare righteousnes of man, and this is that righteousnes, which *Paul* denyed to have, which hee even calleth the righteousnes of the *Law*, but this, (*which is of the Law*,) thou cunningly omittest, (becaus it made against thee,) it seems. Now what that righteousnes of *God*, through faith, was, which hee desires to have, hee plainly expresseth, *ver.* 10. *that he might know him, and the power of his resurrection, and the fellowship of his sufferings, in being made conforme unto his death.*

Now, is not the knowledge of him, and the power of his *resurrection*, a work of the *Spirit of Christ* in the *Saints* by which, they are justified? according to that; *by his knowledge, shall my righteous servant justifie many*: and is not the fellowship of his suffering, or the suffering with him, a work of his *Spirit*? & *Lastly*, is not the conformity unto his death, a work of his *Spirit* in the *Saint.*, comprehending the whole work of *mortification*?

Pag. 26 Thy last argument, from 2. *Cor.* 5. 21, is most absurd and impious, for accordingly, it would follow, that *as Christ was made sin for us, or suffred for our sins, who himselfe had no sin, no not in the least*; So wee may be made *righteous* before *God*, though wee have *no righteousnes, no holines, no faith, no repentance, no mortification, no good thing* wrought *in us*. And doth not this strengthen, the wicked, ungodly and profane in their presumption, to have title to *Christ* his *righteousnes*? And so to returne thy misapplied instance in another case, Suppose some of the profane, who plead a right to *Christs righteousnes*, having lost some of their number, should happen to hear thee disputing against all good works, as being profitable to justifi

ca-

cation, might they not say concerning thee, and thy brethren, who teach such doctrine, *wee have not only gott the lost sheep, but the lost shepherds and the cheifest of them too, on our side*, let us rejoice, wee have found them? Wee find, the *Apostle* maks a farr better inference from *Christ* his dying *for us*, 2. *cor.* 6. 15. *he died for all, that they who live might not any longer live to themselves, but to God*; yea and every where hee holdeth forth *inward holiness and righteousnes*, as that without which no man, can lay claime to *Christ*; *if any man be in Christ hee is a new creature*, but he doth not say, *God* reputes him a *new creature*, though hee be not really renewed. And though it be said that wee are made righteous *in him*, this hinders not, as thou vainly inferrest, *that wee are not made righteous, by an inward righteousnes*; for hee is in the *Saints* and fulfills the righteousnes of the Law in them; *that the righteousnes of the law might be fulfilled in us*, Rom. 8. 4. Therefore that 2. *Cor.* 5. 21. is thus to be understood, that *Iesus Christ*, who knew no sin, was made to be sin *for us*, that is suffered for *our sins*, that wee who had really sinned, and so deserved *wrath*, might partake of the *love* and *grace* by him, and through the workings thereof, be made the righteousnes of *God in him* for that the Apostle understood here, a really being made righteous, and not a being esteemed or held as righteous, while indeed impure, is very evident, by the whole following chapter, but especially towards the end, *what fellowship hath righteousnes with unrighteousnes, wherefore come out from among them, touch not the uncleane thing, be yee separate, and I will receive you, and yee shall be unto me, for sons, and daughters.*

Now to be received of the *Lord*, is to be justified of him, and here wee see plainly, that in order thereunto, there is required a righteousnes, by which, they must be separated from the evill and uncleane, and must not touch it.

And wheras thou sayest, *that the holiest actions of the Saints, becaus of the sinfulnes of these actions deserve condemnation.* I aske thee, whither did the *Apostles* sin in writing the *Scriptures*, in preaching *Christ*, and gathering the *Churches?* Whither their being the instruments made these things sinfull, which were done, not only by the command, but by the *power*, and *vertue* of *Christ in them*? and seing thou canst not deny, but the Scriptures (called by thee *the word of God*) were brought forth by the *holy Spirit*, in the *holy men of God*, and did flow,

as *waters*, from the *Spirit* of *God*, which gave them forth, through the very first *penmen* of them, becaus of the uncleannes, wich thou supposest to have been in them? If thou sayest Nay, thou contradictest thy former instance of cleane water, receiving a tincture of uncleannes from the uncleane pipe, through which it passeth if thou sayst yea to wit, that the Scriptures were defiled, and corrupted, by the *penmen* of them, I leave it to all of any sound judgement; whither you, or wee, be most esteemers of the Scriptures, wee, who say, they wer pure words as gold, without any tincture of uncleannes, or corruption, as they came forth, from the *Spirit* of God through the *penmen* of them, or you, if you say, that they were defiled with the uncleannes of the men, through which they were given forth, hee who has any true understanding let him judge, concerning these things.

Pag. 26. *Thou blamest it as an unsutable thing for a Quaker to say that that people to whom hee is joined, are the most Christ-like Christians this day upon the earth*; and yet will any of you, say lesse of your way? for if yours be not the best way, why doe yee plead so much for it? Why doe yee preach it up? Why doe yee study to draw people to it, and complaine of those who have left it? Now is not a good *Principle*, a ready way to lead people to good practises? And are not these who are in the right way, of the flock of *Christ*? And is not *Christs* flock, like unto him? Can it therefore be an unsutable thing for one who supposeth himselfe to be of *Christs* flock, to say, the flock with whom hee is, is likest to *Christ*? Will any of you say lesse, except yee grant your selves not to be of *Christ's* flock? Wee ar not the most *Christ-like people, sayest thou, by what wee outwardly appear; becaus the Monks and Hermits therein excell us: nor yet by what wee inwardly feele, becaus others different from us, have felt as much.* As to the first, thou hast shewed thy ignorance of the very appearance of *Christianity*: for the appearance of *Christianity*, is not in fleeing the *Society* of men, or retireing *the outward man*, making *Vowes* of voluntary poverty; for any one, that hath the least knowledge in *true mortification*, may know, that wher a mans meat, and provision is laid up for him, and that there is no care of these things lying upon the mind, but a full liberty to live in idlenes *(which is the Monks case)* it is an easie thing in selfe-wvill to take on, a demure *deportement*,

ment, or to wear *haircloath* or goe *barefoot*; vvhich by custome becoms *familiar*. And truly many of the *Commons* in *Scotland*, are used to greater hardships, then all that, and yet are far from having the appearance of *Christianity*, But the matter is, for people to be conversant in this *VVorld*, to have their occasions, and businesse in it, and to have dealing vvith the *Spirit* of it, and yet to keep to the, *meek, lowly, simple appearance*, using it, as if they vvere not using it, by keeping out of its *Spirit*, and *VVay*, in all manner of *Conversation*. This is to be like unto *Christ*, vvho did not retire himselfe unto a *Hermits* lodge, but conversed among *Publicans*, and *sinners*. Novv let your *flocks*, and the *Quakers*, be compared together in this particular, and let the *light* in all *consciences* judge, vvho are likest to *Christ*. *Secondly*, to evidence, that some different from us, have had as much *inward feeling*, thou sayest, *thou canst tell us of some, who have had so much of the feare and dread of God, upon their hearts, that they durst not adventure upon sin*, by this thou seemest to grant, that there are invvard feelings and enjoyments among the, *Quakers*, *saying*, *what good is it that you truely feell, that persons different from you have not felt?* And how doeth this consist, vvith your judging the *Quakers* fallen into *Apostacy*, and delusion, of the devill? And that they are possessed vvith the divell? can such have invvard feellings and enjoyments of God? for my part I am glad to hear, that any such have beene, vvho have had so much of the fear and dread of God upon their hearts, that they durst not adventure upon sin, and I should be glad, and so I knovv vvould any of the *Quakers* be glad to meete vvith them; But novv such vvho have so much of the fear of God upon their hearts, that they durst not adventure upon sin, vvold they not love to be perfect? vvould they dispute against perfection, and conclude it impossible? vvould such, vvho dare not sin for a vworld, sin every day, yea every moment, as you say, yee doe? if they dare not sin, vvould they not restrainse from sin, and cease from it? and vvould they make use of that poor evasion, vvhich thou addest, that therefore they vvould not vvillingly sin for a vworld? As long, as the dread and fear of *God* remains, and stands over the *heart*, sin is shut out, and the minds vvill is to fear *God*, and not to *sin*. Thou *canst tell us of others*, (thou sayest) *who many years lived in the sweet sence of God's favour, and have gone most triumphantly out of the world, with strong perswasions, of their eternal vvel-being.*

But vvould such have pleaded for continuance in sin? Doeth not continuance in sin ecclipse, and take avvay, the sence of *Gods* favour? and further would such have denyed fellowship with God, by immediate revelation as you doe? Would they have denyed the immediate teachings of the *Spirit* as you doe? doe not some novv living remember some of them vvho had these feelings, and did bear an expresse testimony to the immediate teachings of the *Spirit*, and immediat *fellowship* vvith *God*, and plainly declared that no preaching, was profitable, but that vvhich came immediatly from the *Spirit*: and found fault vvith the *Ministers*, that they preached from their study, and their books, and vvished them to put avvay, or burne their books, for that they vvere a hurt to them; and some of those savv over and beyond, and unto the end o lyour so called *ordinance* of outvvard *bread & wine*, & said plainly it vvas but a shadovv, or figure, & that those vvho vvitnessed the *substance*, had no need of the other, & though those, and some others vvho vvitnessed such invvard feelings, and enjoyments of *God* vver not called *Quakers*, nor had their understandings so clearly opened as to many things, as the people called *Quakers* have: yet vvith the same *life* in some measure, they have beene acquainted, vvhich is the *Quakers* way even *Iesus Christ*, who is *the way*, *the truth*, *and the life*; and so as to those examples, thou giveſt, which vvas vvitnessed (thou sayest) some tvventie yeers agoe. Wee deny not but that the Lord did appear, and vvas near the simple hearted in that day, and some vvho are novv among the *Quakers* remember that day and have a share in those *feelings*, and *enjoyments* vvhich are novv, and in the experience and enjoyment of them can bear a true *testimony*, that the *feellings* and *enjoyments* of this day, unto those, vvho follovv the *Lord*, in his leadings, doe far exceed vvhat vvas in that day: and novv the sun is set upon that day, for the *Lord* is calling his people further, and those among us vvho had those former feelings, can vvitnesse, that vvhile they vvould have beene tasting of that svveetnes, and remained still vvith you, the Lord vvould not; but suffered drynes, and barrennesse to come over them; and that which sometime had beene as a fruitful field, to become a barren vvildernesse till they savv, that they vvere not to limit him, to invented forms, but were to forsake those things in his will, in which through his indulgence and compassion, hee had sometimes appeared, unto them, and to be found follovving the foot-

footsteps of the flock vvhom hee is leading on to a further state; in which they find the Lord appearing more gloriously then ever to their refreshment: *Glory to him for evermore.* But with you it is otherwise, for who among you witnesse these things at this day? Yea some of you are so ingenuous, as to confesse that yee find not these things now; and that this is a cloudy, and gloomy day, and it shall certainly so continue uuto you: until yee come, and walk with us, *in the Light of the Lord*: But becaus yee will not, but will confine the Lord, in these forms, whereunto yee have devoted your selvs, therefore is *darknes over you*, and your *Prayers* are become dry, and barren, and full of complaints of an *absent God*. And what invvard joy from God, any have felt among you, we cannot impute it to your way; more then, what some have felt of refreshment in some other professions, and forms can be imputed to their way.

Pag. 30. Thou sayest, *It is knowne that wee are enemies to singing of Psalms, Baptisme, and the Lords Supper*, and becaus wee say, that wee are not against these things, therfore thou callest us, *disingenuous, or such, as seek to delude People*; which challenge is false, and a calumnie, for wee doe indeed owne these things, in the true acceptation, and meaning of them, and in the substance and reality, and if wee doe so, are wee disingenuous, and deceitful, becaus wee deny them in your acceptation, vvhich only comprehends the shadow, that passeth away? If *Baptisme*, which is really and truly the *Baptisme of Christ*, wee owne, and participation of the *Body*, and *Blood* of *Christ*, which is really so, I say, if these things be really owned by us. as they are indeed, can wee be said to deny them, becaus wee use not the shadow, as yee doe while yee are ignorant of, and strangers to the substance? Nay it may be retorted much more properly, and without deceipt upon your selves, that yee do but pretendedly, *in VVords*, owne these things while indeed yee deny them? so that herein yee are found to be the *Equivocators*, who are contending for the *husk*, and will needs have it accounted the *kernell*: and there can be no errour more dangerous, then to place the *shadow*, for the *substance*; for suchas so doe are those that trample upon the precious *ordinances of Iesus Christ*, in which the work of *grace* is begun and increased.

Pag.

Pag. 32. To prove thy assertions particularly, thou beginnest saying, *that singing of Psalms is an ordinance of Iesus Christ*; vvhereby if thou understandest that singing of *Psalmes* was used by the *Saints*, that it is a part of *Gods VVorship* vvhen performed *in his will*, and by *his Spirit*, and that yet it may be, and is vvarrantably performed among the *Saints* it is a thing denied by no *Quaker*, so called, and it is not unusuall among them, wherof I have my selfe beene a witnesse, and have felt of the sweetnes, and quickning vertue of the Spirit therein, and at such occasions ministred. And that at times, *Davids VVords* may also be used as the *Spirit* leads thereunto, and as they sute the condition of the *party*, is acknowledged without dispute but that without the *Spirit*, in *selfe-will*, not regarding how the thing sutes their condition, for a mixt multiude to use and sing the expressions of blessed David, wee deny. For that was not the method, the Apostle spoke of 1. *Cor.* 14. 15. when hee said, *I will sing with the Spirit, and I will sing with the understanding also*, therfore though singing of *Psalms*, in the true use of them, be allowable, yet as used by you, it is abominable; and is a *mock worship*, becaus yee cannot deny, but that the persons using it, are a mixed multitude, knowne to be *Drunkards*, *Swearers*, *VVhoremongers*, &c. Now such cannot praise *God*, for they are dead in their sins, and it is the *living*, that praise him, and not the *dead*. Next, all lying is abomination, but many times it falls out that by singing of *Psalmes*, the people come to lye in the presence of *God*, in stead of worshiping him, by saying, *I am not puft up in mind*, *I have no deceitfull heart* I *water my couch with teares*; and much more of this nature which were the particular experiences of *David*, and may be safely said, by those that vvitnesse the same thing, but as to you that use them, are false & untrue. I say, as thou doest, *that though every Psalme does not sute our condition, yet in every Psalm, there may be meditaion, for edificaion*: but this no wayes meets the case for there is a great difference betwixt meditating upon a *Psalme*, & singing one vvhereby vvee apply our selves to the *Lord*, in the vvords of *David*, vvhich unless they sute *our condition*, cannot be done without a *lye*.

Pag. 33, and 34. Thou comest to prove that *Baptisme with water is an ordinance of Iesus Christ*, for which thou givest as a reason, *First, because Iohn baptised with water, and was really sent of God*; Which thing is

is not denyed, because *Iohns baptisme* vvas a *Baptisme*, vvith *VVater*; But that that vvas the *Baptisme*, vvhich vvas to continue is the matter in question: to prove vvhich, thou bringest in thy *Second reason*, that *the baptisme of Christ and the baptisme of Iohn differed only in circumstance, and not in substance, because they agree in the Author, in the Matter, and in the End.* To which I answer, that though they agreed in the *Author*, that will not conclude them to be *one*, because by the same reason, it might be said, that the *Old Testament*, and the *New* are *one*, or that *Circumcision* & *Baptism* are one, for that *God* was the *Author* of both. As to the matter, they are not one neither, for the one was a *Baptisme* with *VVater*, and the other, a *Baptisme with the Spirit*, and *with fire*, as Iohn himselfe distinguisheth them. *Mark.* 1. 8. Now in respect *baptisme with water* can be administred, where the other, to wit, with the *Spirit*, is not, therefore they are not one in *Substance*. They also agree not in the end; for the end of the one, to wit, *Baptisme* with *VVater*, is but to point or shew forth the other, So that as the *shadow*, and the *Substance* differ in their ends, in like manner doe these two: for the end of the shadow is but to point to the substance: the end of the *Substance*, in this thing being to cleanse, and purifie the heart produceing that effect to such as it is truly administred unto, but the *shadow* is frequently administred, and the heart not cleansed, therfor they differ in their ends. Now to shew, that they differ in *substance*, it is written, Acts. 19. Vers. 2. 3. 4. 5. that there were of the *baptisme* of *Iohn*, *who had not so much as heard of the holy Ghost*, far lesse received it. Now had the *Baptisme of Iohn*, and the *Baptisme of Christ* beene *one* they could not have had the one, and beene altogether ignorant of the other. For a *Third* Reason, *thou sayest, that Iesus Christ commanded, and enjoined the Disciples to baptise, and that baptising they used water*; But wher hee commands them to *Baptise*, Math. 28. there is no command to baptise them with *VVater*, or into vvater, but *into the name of the Father, Son, and holy Spirit*, So here is the baptisme into the *Spirit*, but not into *outward water*, and the *Apostles* vvere *Ministers* of *the Spirit*, and ministred the *Spirit* unto those vvho beleived. And though they used the *water baptisme* at tymes, yet it rests to be proved, that they did it in obedience to that generall command, Math. 28. and not in condescendence to the people, vvho had re-

 ceived

ceived a great esteeme of Iohn, and vvere so nursed up, vvith *outward Ceremonyes*, that it vvas hard, suddenly to vveane them from such, as they did the like in other cases, vvhich also servs for answver to thy *Fourth Reason*, vvher thou instancest *Peter his baptising Cornelius after he received the Spirit*, for Peters vvords imply no command, but only that at that occasion the thing might be done, *Can any man, said he, forbid water, that they may not be baptised Acts.* 10. 47. And though it be said, Vers. 48. *that hee commanded them to be baptised in the name of Christ* yet it holds forth no command from Christ, only the thing being agreed upon, that it might be done, he bid doe it, but that the *Apostles* received no commission to *baptise* vvith *water*, is clear from that of *Paul*, vvhere he sayeth, *I thank God, I baptised none of you but Crispus, and Gajus, and the houshold of Stephanus, &c: for* said he, *I was not sent to baptise, but to preach the Gospell*, 1. Cor. 1. 16. 17. Novv it is not questioned, but his *Commission* vvas as large, as any of the rest, for he himselfe said, that hee vvas not inferiour to the cheifest of the Apostles: but, that hee thereby denied, hee vvas sent to administer the *holy Spirit*, vvhich is the *baptisme of Christ*, is absurd to think: for a *Fifth Reason*, thou sayest, *it is the will of Christ, that this ordinance should* continue and *abide in the Church, because hee promised to be with his Ministers to the end of the World*; To which I answer, that this promise related to the *Baptisme of the Spirit*, which is *Christs Baptisme* is granted, but that it related to the *Baptisme of water* is denied: for hee was with *Paul*, who yet professed, hee was not sent to *baptise with water*. And whereas some give their meaning to *Paul* his words, that hee was not sent only, or principally, to baptise with water, this is an addition to the Scripture Words, for which they can shew no sufficient ground: And if men will take a liberty to adde to Scripture Words, from their owne *Spirit*, they may wrest the Scriptures, to defend the worst of opinions, as when it is said, *Thou shalt not bow downe to them, nor Worship them*, one should put this meaning upon it: thou shall not bow downe to them, not Worship them principally, and therefore would averre that graven Images may be worshiped, this were a most perverse abusing of Scripture. Sixthly, Thou sayest, *These who cast off this ordinance doe what in themselves, to rob themselves of all the excellent ends, and uses of it, which are held forth in these Scripture expressions. Ans.* That such who cast off the *Baptisme of Christ* by the

Spirit

Spirit, may incurre that hazard, it is granted, but that any such thing will follow from the not useing of *water* is denyed: as shall appear by examining the Scripturs cited. The *first* is, *Act.* 2. 28. *Repent and be baptised every one of you, for the remission of your sins. Ans.* Here is no mention made of *outward VVater*, and *Repentance*, and Remission of sins may be, and are found without it, and where it is, both these are frequently wanting: But though it should be understood of outward water, it is spoke but to particulars, and is no universal command. The *Second* is, 1 *Pet.* 3. 21. *The like figure whereunto, even baptisme doth also save us:* But the very followving vvords doe give an answver to that, and clear the meaning, not to be of Water baptisme, saying, *Not the putting away the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Iesus Christ.* The *Third* is, *Act.* 22. 16. *Arise, and be baptised, and wash away thy sins.* But that a being baptised vvith vvater is a vvashing avvay of sin, thou canst not from hence prove, seeing the contrary is abundantly vvitnessed, and suppose Water-baptisme vvere here to be understood, it being but spoke to one, infers no universal command. The *Fourth* is *Ephes.* 5. *ver.* 26. *That hee might sanctifie and cleanse it; with the washing of water.* But by vvater cannot here be understood *outvvard VVater*, but that of the *VVord* and *Spirit*, for the next Verse speaks of *presenting it vvithout spot, or vvrinkle*: Which the *outvvard VVater* cannot doe, see the like place *Iohn.* 3. 5. *Vnlesse a man be borne of the vvater, and of the Spirit, hee cannot enter into the Kingdome of God.* Novv if by Water here, vvere to be understood *outvvard VVater*, it vvould inferre that *VVater baptisme* is absolutely necessary to *Salvation*, vvhich thou sayest, thou canst not affirme vvith *Papists*. *Lastly*, thou citest, *Gal.* 3. 7. *For as many as have beene baptized into Christ have put on Christ*; But *VVater Baptisme* cannot be here understood, because many vvho are baptised vvith *VVater*, never put on Christ, nor bear his *Image*, but the *Divells*, and are found doing the Divels vvorks; So that none of these Scriptures prove the *VVater Baptisme* to be of continual necessity, in the Church, for it being but a figure, it vvas to give place to that *one Baptisme*, *Eph.* 4. 5. And vvhereas, it is said by some, that the Water Baptisme, and the Baptisme by the *Spirit* is but one, because of that agreement betvvixt the signification of the Water, and the Spirit, thereby signified; this is a vvresting of this Scripture, as much, as if

 one

one should say, that all the *tipes figures*, and *shadowes* of the *old Testament*, were one with the *substance* signified by them, and consequently that these *Tipes* are all now to be upheld and used, whereas indeed, the coming of the *Substance* ends the *figures*, among which are the *divers Baptisms*, for so should the place be translated, *Heb.* 9. 10. *which were imposed untill the time of Reformation*, but are no longer binding, since the Reformation is come.

Thou endest this matter, vvith asserting, *That thou canst safely say, that the Spirit of God concurring with, and blessing this ordinance*; It is a profitable meane to further our *Salvation*: but if so be it be no ordinance of Christ, as heretofore is proved, then wee cannot expect, that the *Spirit* will concurre with it; but indeed that hee is provoked by it, considering the abuses in your *administration* of it: as *First*, in administring it to *Infants*, for which yee have no command, nor example in *Scripture*: Next, in causing ignorant people to promise and engage before God, that the *Children* shall forsake the *Divel*, the *VVorld*, and the *Flesh*, while they themselves be slaves to all the three, and many more abuses, as that vvhereby yee pretend to inroule Children as Members of the *Church of God*, which is *pure* and *holy*: it being oftentimes an occasion, of excesse and drunkennesse; and is indeed, rather like an inrolling under the *Divels banner*, seeing it is for most part accompanied with doing his work, therefore it is so farre from being hazardous to contemne such an ordinance, of man, that it cannot be, but hurtfull to continue in it.

In the *Third place*, Pag. 39. *thou comest to prove, that the Lords Supper so called, is an Ordinance of Iesus Christ*: For which thou bringst, as a *First Reason*, that *Iesus Christ was the Author, and Ordainer of it*, but that proves not; That it was to be of perpetual continuance. Nor thy *Second Reason*, for though, *the Disciples were bid doe it, in remembrance of him, they were not bid doe it alwayes*: Neither will, *Act.* 2. *ver* 42. which thou bringest as a *Third Proofe*, serve thy turn, for by comparing it vvith *Verse* 46. it is evident, that their breaking of bread was their ordinary eating, for it is said *they continued daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singlenes of heart*, so that this was a daily eating, *from house to house*, and not at all such an eating, as yours is, which you have but once, or twice, or thrice in a year, or at such set tyms, as you appoint to

your

your selves; whereas theirs was an eating from *house to house*, wherein they received food sufficient to their bodily nourishment: your eating is not so: You vvil not have your Sacramental Bread and Wine, so called, to be used in private Houses, or, Familiies, and your eating, is rather a mock-eating, vvherein you doe not eat, that which is sufficient to the Bodily nourishment (as these did *Act.* 2. 42. 46.) every one of you taking a little bread about the quantity of a Beane, vvherein you have no example from the Saints, but rather from the *Papists*, vvho have their vvafers.

Againe, this eating mentioned *Acts.* 2. *ver.* 42. 46. is conjoined with this, *that they sold their possessions, and had all things in common*, and so they did eat together daily *in common*, which is not like your eating; Now if you would make their example, and and practise, your Rule, why doe yee not sell your possessions, as they did, and have things in common? also why doe yee not abstaine from eating blood, and things strangled, as they did? and why doe yee not wash one anothers feet, *which they were as solemnly commanded to doe*, as to take and eat, &c: *Iob.* 13. 14. 15. If you say, these things were but to continue for a time, what ground have yee to affirme, that these were not alwayes to continue, and those of Water-Batpisme and breaking bread were to be alwayes continued; For a Fourth Reason thou sayest *Paul recommended the practise of this to the Church of Corinth. Cor.*11. 23.

Answ. that hee recommended it unto them by way of command, wee deny, for hee delivered unto them no command to practise it, but that which hee delivered unto them was the Relation of the matter of fact as what the Lord did in the night, wherein hee vvas betrayed; Thou sayest, *The Apostle doth not only here relate the matter of fact, but like wise warrants the frequent use of this ordinance:* it is one thing to warrant the use of it and farre another to command the use of it, wee doe not deny but the use of it, vvas lavvfull, and vvarrantable at that tyme, but vvee say, it vvas not commanded unto them, but left, or permitted to them, as these vvords import, as *often as yee eat*, &c. and againe, *let a man examine himselfe and so let him eat*; the vvords imply no command, but only that they vvere in the use, or practise of it, and being therein hee gives them direction, how they might use it, so as not to receive hurt there by

 novv

Now that the *Corinthians* were weak in many things, and did many things by permission, is clear by the whole straine of that *Epistle* to them. For a *Fifth* Reason; thou sayest, *thou readest not in Scripture, where Christ, and his Apostles did abolish it*, Answ: if it were so, that then there was no absolute need, for the very institution intimats the abolishing thereof at Christ his coming, as to any necessity by way of command, though afterwards it might have beene used by permission, being gradually to passe away, as did other things, for *Circumcision*, was abolished by the coming of Christ; yet it was used after his coming, together with divers other *Iewish ceremonies*; But as concerning the abolishing or ending of it see 1. Cor. 10. 15. 16. 17. *I speake as unto wise men, judge yee what I say, the cup of blessing which wee blesse, is it not the communion of the blood of Christ? the bread which wee breake is it not the communion of the body of Christ?* And then hee proceeds to shew, what that bread was, for (saith hee) *wee being many are one bread.* Now what is that *one bread*? is it the *outward*, or is it the *inward* and *spiritual*? if it be the outward, then there is no inward and Spirituall bread, Or if it be the inward, and Spirituall, which is that one bread, then that outward bread, (as being, but a figure) is ceased from being of use, as to any necessity, and this hee spoke unto the wise who saw beyond the *shadow*, and *figure*, unto the *substance*, the end of it; which was that *heavenly bread* and refreshment, which *Christ* himselfe giveth unto these *souls* to feed upon, who know the mistery of his indwelling in them; which *bread* is indeed his body. So that now the *bread* being *one*, which is the *body* of *Christ* the outward *bread* hath no place in the *supper of the Lord*; for then there should be not *one bread*, but *two*: for the outward *bread*, and the inward are *two*, and not *one bread*. and if any say, the outward *bread*, though it be not properly the *body of Christ* and thing signified, yet it may be said to be one with it, because of that agreement, betwixt the *signe*, and the thing signified.

I answer, that is not sufficient, why the outward *bread* should be called the *one bread*, or one with the thing signified, otherwise by the same evasion one might plead for the continuance of all the *Sacrifices* and *offerings*, of *Rams*, and *Bulls* and *Goats*, and say they are one with that *one offering of Christ*, mentioned *Hebr.* 10. 14. becaus they signified that one offering: Now were not this an abominable wrest-

vvresting of the *Apostles words*, to say, all these outvvard offerings vvere the *one offering*, becaus they did signify it? For indeed hee does contradistinguish them, from this one offering, that becaus of its being come, hee inferrs they were to passe away. And so it is as plaine that the Apostle contradistinguished, betwixt that *one bread* and the outward bread, together with the other *Figures*, *and shadowes*, according to which, writing to the Colossians he saith Coloß. 2. 16. 17. *let no man condemne you in meat, or drink or holy day, or New moone, or Sabbath days which are a shadow of things to come, but the body is of Christ.* And hee bids them seeke the things above, and not the things, which the Apostle said, *did perish in the using, saying touch not, taste not handle not* Coloß. 2. 20. 21. 22. Compared with Coloß. 3. 1. 2. which hee spoke, becaus they began to lay too great a weight upon these things, and to hold them up as perpetuall, which wer to passe away: for a *Sixth Reason*, thou sayest, *the Apostles, and Primitive Christians who did partake of the Spirit in a large measure did use it.* Ans. that they used it for some tyme is granted, but that they used it as of necessity, or command, is denyed, nor did they use it for themselves, but for the sake of the weake who could not be suddenly weaned from it. Thy *Seventh Reason*, is, *that it is the mind, and will of God, that this ordinance should be continued in his Church untill the second coming of Christ to judgement*, By which *Second coming* thou, and you, understand his *outward coming* for which you have no ground, to say, that hee bid them observe it, till his outward coming so many hundred years after: for the *Scripture* speakes nothing so, but thus —— *yee shew forth my death, till I come*: now wee say, hee did come according to his promise in a Spirituall and inward way of appearance in their hearts, feeding them, with the *heavenly food*, and refreshment of his *owne life* and, *Spirit* which is the *substance*, and concerning this coming hee spoke unto them, in many places, particularly *John.* 14. 18. *I will not leave you fatherlesse, I will come unto you. Yet a little while, and the world, seeth me not, but yee shall see me: and ver.* 23. *If any man love me, hee will keep my word, and my Father will love him, and wee will come unto him, and make our abode with him*: which coming was inward; according to *vers.* 20. *you in me, and I in you.* And those that witnessed him thus come, needed not outward bread and wine to remember them of him, for his owne Spirit would

would bring all things to their remembrance: they need not looke upon the *figure* and *shadow*, who have the *Substance*: *Paul* said, wee looke not upon things, which are visible neither will Gods condescendence to their weakneſſe, who were but newly redeemed from out of a maſſe of heathenish *ſuperſitions*, prove a command, or a rule to the whole *Church*, or a warrant for any, now to be found in the *Adminiſtration* thereof; & to hold up the outward *figure*, doe cloake themſelvs, by shutting out, , and denying the Spirituall appearance of *Chriſt*, as hee doth immediatly reveal himſelfe in his children, in whom he has made manifeſt, the ſubſtance, which ends the shadow. For an *Eighth Reaſon* thou ſayeſt, *that perſons who caſt off this ordinance, are their ſoules great enemies, for they ſtand in the way of their ſoules Spirituall good, in that this is a Spiritual nourishing, ſtrengthening ordinance, where Spirituall food is offered, and delicate meat and drink, for ſtrengthening believers, in their journey to heaven*; To which I anſwer, that those who neglect and deſpiſe having fellowship and communion with God, and laugh and ſcoffe at the uſefull, and neceſſary duety of waiting upon the Lord in ſilence, wherein his children feele their ſoules nourished with the *Body*, and *blood* of *Chriſt*, and with *ſpirituall Manna* which deſcends from heaven, and is diſtilled into their ſoules; not only, once, or twice a year (which are the ſeaſons, wherein that which thou termſt Spirituall food, is miniſtred among you) but daily, and hourely, by the fresh *incoms* of *life* ſuch indeed are to their ſouls, great enemies, though they be ſticking to the performance of ſome externall ceremonies wherein in former times, God (in condeſcendence to ſome, becaus of the ſimplicitie of their hearts) appeared, and yet even then frequently, as much, and more, at other tymes. But now the *Sun is* ſet upon those who will needs be upholding the *shadow*, in oppoſition, to the *ſubſtance*: therefore their *table* is become polluted, and may more truely be termed the *table* of devils, then the communion of the *Body* of *Chriſt*, where a mixt multitude of all ſorts of wicked perſons, living out of *Gods fear*, ſit downe together, being ſeemingly in words excommunicated from approaching, by the *Preacher*, and yet preſently admitted to it, by the ſame: and to turne away from ſuch an *Ordinance* ſo called, is no ſin, nor hurt, but all who become obedient to the *light of Chriſt* in them, will find it their place to forſake it, as being ſuch an *ordinance*, which the

Apoſtle

Apostle said, *touch not, tast not, handle not, which is all to perish with the using.*

In the fourth place Pag: 41: *thou wilt prove, that the ministerie of the word is an ordinance of Iesus Christ: becaus first Christ, appointed Ministers and Pastors to be in his Church*; But this cannot be asserted in opposition to the *Quakers*, who grant the same. And why citest thou, *Eph.* 5. 11. and. 1. *for.* 12. 8. which if they prove the continuance of *Pastors, and teachers*, prove also the continuance of *Prophets, Evangelists, and Apostles*, which yee deny. As to the *second Reason* that *the Ministrie is not common to all, but that there be some Pastors and teachers*, is also owned by us: Yet that hinders not, but that any at a time may speake, when the *Saints* are mett together, as the *Lord* moves by his *Spirit*. according to 1. *Cor.* 14. 31. for it is one thing to be particularly called to the *Ministrie*, and another to be moved to speak at a particular time: which distinction that it was usuall among the *Apostles* in the *Primitive times* is easilie observed, in the forenamed *Chapter*. For a *Third Reason*, thou sayest, *whom God calleth to the Ministrie, he doth it either immediatly, without the intervention of men, or mediatly by men authorised for that purpose*: but for this, thou bringst no proofe neither art thou able to make out, that ever God called any under the new covenant so mediatly to their *Ministrie* by men, as they were not to have an immediate call in themselves: Though the approbation of good and experienced men, in its place, is not denyed by us, but dearly owned. *Fourthly* thou sayest, *who ever pretends to an immediate call they ought for the satisfaction of others to shew signes, and tokens of their Apostleship.* to which I answer. That those *who come preaching the Gospell not in speech only, but also in Power, and in the holy Ghost, and in the evidence and demonstration thereof*: As it is. 1. *Thess.* 15. *and.* 1. *Cor.* 2. 4. give sufficient proofe that they are called of *God*, though they come not with outward miracles. And though Paul came to some with *miracles*, where hee preached the *Gospell*, yet many beleived, who saw no outward *miracle*. Also many of the *Prophets* wrought no *miracle*, nor *Iohn the Baptist*. And though some miraculous things came to passe about his *Conception* and *birth*, those doe not of themselves prove him to be a Prophet, for miraculous things, & miracles were wrought upon many, who were no prophets. If *Miracles* be necessarie to evince a man sent of God, hee must come with

 these

these Miracles, before the people, vvhich *Iohn*, did not, nor did *Ionas* come vvith any Miracle to convince the Ninivites, but simply declared his message. And *Iohn Calvin* asserteth that there is no need of Miracles, and yet hee maintaineth, that in his day, *God* raised up *Apostles*, or *Evangelists*, saying, that it vvas needfull such should be, to bring back the poor people, that had gone astray after *Antichrist*, *Lib.* 4. *Chap.* 3. *Inst.* Neither did any *Protestants pretend to doe any Miracles, they pleading against the Papists, that there was no absolute need of any in respect they preached not a new Gospell, but that which was already confirmed with miracles by Christ, and his Apostles.* And so thy plea against us here, is the same, that vvas urged by the *Papists*, against the *primitive protestants. An evill and adulterous generation*, said Christ, *seeketh after miracles*; and though Miracles should be given, they who will not beleive, the testimony of the Spirit of God in their consciences, bearing witnesse to the truth, will not also beleive, becaus of *Miracles*, as wee see plainly in the *Iewes*. And whereas thou sayest, *Iohns* immediate call is evident by the special predictions both of *Malachy*, and *Isayas* concerning him. So are there many speciall predictions, concerning the Lord his pouring forth of his Spirit upon many in these latter dayes, to prophecy or minister, as the Spirit should putt words into their mouths, And as for these *Scripturs Tit.* 1. 5. *Act.* 14. 23. which thou bringst in the *Fifth* place they prove not, that those Elders had not the *Authority* and call of the *Spirit* of God in themselves. And whereas in the *Sixth* place thou sayest, *though Ministers be set apart, and ordained by men, yet their Ministry is not from men, but from God*, I answer; where the inward call and Authority of the *Spirit* of *God* is not witnessed, it cannot be said to be of God. And though *Moses* be said to consecrate *Aaron*, yet it doth not follovv that *Aaron*, had no immediat call from *God*. *Seventhly*, thou sayest, *The ministry is so necessary, that it is the will of Iesus Christ, that it should continue unto the end of the VVorld*, *Eph.* 5. 12. 13. But thy proofe from that Scripture is altogether impertinent as to you, vvho believe not, that the Saints can be perfected in this life, seeing the Ministry is given for the perfecting of them. And that this perfection is on Earth, is clear, from the follovving verse, *That hence forth, wee be no more as Children tossed to and fro*, for in the other life, there is no hazard of being so tossed. And if the Ministry perfected not

men

men in this life, it no where perfecteth them, for in the other life it hath no operation upon them. The *Law*, and *Priesthood* therof was abolished, becaus it made nothing *perfect*, and if the *Gospell Ministrie* should not make perfect it should also be abolished. And seeing your *Ministrie* perfecteth not, it is not the true *Ministrie* of the *Gospell*; as indeed it is not, for it standeth not in the *power of God*, nor is it exercised in the will & motion of *God*, your Ministrie being such, that the whole *ESSE*, or *BEING* of it, may be, without saving, *grace*: or true *holines*, you expresly affirming that holines is not necessary, to the being of a *Minister* but that a man may be a *Minister* of the *Gospell*, who ought to be received, and heard, though hee have not the least graine of *holines*. *Eightbly* thou sayest, *they who cast off the Ministerie of the word, wrong their owne soules, &c.* Answ. if it be understood of the *Ministry* of *Christ*, it is granted, but of yours, it is denyed.

In the *Fifth place Pag.* 44. Thou wouldst prove *that the Lords people, are under a tye, & engagement to keep the first day of the week for a Sabbath* For a *First Reason*, thou sayest, *the Fourth commandement requires the keeping holy of one day of seven*; but as it requires the observation of *one day of seven*, so it expresly instanceth that day to be *the seventh*, which day yee keep not: wherfor as to the *Second Reason*, *if the command, be morall and perpetuall*, as thou callest it, *it ought to be kept in every point of it*; which yee not doing, therein condemne your selves, but the outward *Sabbath* or the keeping *one day* of the week, for a *Sabbath*, is not perpetuall, but abolished together with the *new moons*, and other *feasts*, of the Jewes. see *Coloss.* 2. 16. 17. *Let no man judge you; in meat, or drink, or holy day, or new moone, or sabbath dayes which are a shadow of things to come*. See also *Rom.* 14. which plainly holds forth all dayes under the *Gospel* to be alike, and said *Paul* to the Galathians, *yee observe dayes*, &c. I am afrayd of you. For a *Third Reason*, thou sayest, *that Iesus Christ plainly intimates the continuance of a Sabbath, becaus that speaking of the desolation of Ierusalem, he said, pray that your flight be not in the winter nor on the Sabbath day*, Answ. but that *Sabbath day*, is neither here nor else where said to be the *first day* of the week. The Jewes were to fly at that time and *Christ* holds forth their difficulties, that it should be grievous unto them, to be put to it, to fly on their *Sabbath day*, or be killed. For they kept it in the strictnesse of it, but as for any of your *Sabbath* keepers they are

 not

not so strait-laced, but they will doe lesse necessary things, then to fly from a danger on that day. And as the outward Jew, desireth, that hee may not be putt to fly, on his outward *Sabbath*, so the inward *Iew*, in *Spirit*, desireth much more that hee may keep his *Sabbath*, which is his Spirituall rest in *Christ*, that the enemy oft seeketh to breake, to cause him to fly on his *Sabbath day*, but this to you is a Mistery. Viz. what the *Sabbath*, of them who beleive, is *Heb.* 4. 9.10. *There remaineth therfor a Sabbatism, to the people of God, and hee, that is entred into his rest hath ceased from his owne works, as God did from his.*

And that this *Sabbath*, or rest is not an outward *day*, is plaine, becaus in the next *verse* hee saith let us labour therefore to enter into that rest. But if it were an outward day it might be easily entred into, but this is such a *rest* as none can enter into; who hearken not to the voice of the *Lord*, by beleiving and obeying it. For a *Fourth Reason*, thou sayest, *though yee keep not the same day the Iewes did, yee have the same authority for keeping your day, that they had for theirs. Hence this day, that wee keep* (sayest thou) *is called the Lords day Rev.* 1. 10. *it being set apart by the Lord for his service, and as a Special memorial of his Resurrection*, Answ. but for all this, here's no probation at all, but meer assertions. If yee have the same *Authority*, produce it, and let us see it. *Iohn* was in the Spirit on the *Lords day*, therfor the *first day* of the week ought to be kept, how hangs this together? Prove that *Iohn* meant the *first day of the week*: wee read much in *Scripture*, of *the day of the Lord*, which is the *Lords day*, but no where doe find it called the *first day* of the week, or any other *naturall day*. For it is *spirituall*, and as *God* called the *naturall light*, *day*, so hee calleth the *Spirituall light* of his appearance (where the *Sun of righteousnes ariseth with healing under his wings*) Day. And this is the day of the *Lord*, wherin his people rejoice, and are glad. And whereas thou sayest, *it is set apart by the Lord, as a Speciall memoriall of his resurrection.* This is thy naked assertion, without any shadow of proofe & if thou wilt say, that therefore it is to be a holy day, becaus hee rose on it. Is not this a faire inlet to all the *Popish* holy Dayes? If yee keep one day for his Resurrection, why not one day for his *Conception*, another for his *Birth*, another for the *Annunciation* of the Ange, another for his being crucified, another for his Ascension? & then wee shall not want holy dayes in good store. *Fiftbly* thou sayest. *who oppose the Sabbath day, sin against mercy,*

and

and equity, and Justice. Answ. It is granted, but who oppose your day which yee have made, or imagined, to be the *Sabbath*, doe not sin against any of the fore-said, if in other things they keep unto the rule of mercy, and justice. *First* they sin not against mercy, if through *all the dayes* of the week, they be found in that, which is for the good of themselves, and their neighbours. Not laying too heavie burdens, upon their owne soules, by excessive care and labour in outward things nor yet forcing their bodily strength, beyond the rule of *mercy* and *love*, not imposing any things upon either servants, or cattell, contrary to *mercy*. For if the Law required *mercy*, even in these things, much more the *Gospell*, so that wee grant, times of rest are to be given unto *Servants*, and *Beasts*, and Mercy is to be shewed unto them, more then under the *Law*. And thus is the end of the *Sabbath* answered, *which was made for man*: yea, this is indeed to keep the *Sabbath*. *To undoe every burden, and to let the oppressed goe free*, both as to the inward, and the outward. And the *Lords People* have frequent times, more then once a week, wherein, laying aside their outward affairs for a season, they may and doe meet together, to wait upon the Lord, and be quickned, and refreshed, and instructed by him, and worship him in his *Spirit*. And may be useful unto one another, in *exhortation*, or *admonition*, or any other way, as the Lord shall furnish; And such who find any distemper upon their minds, through letting them goe forth too much upon outward things, may find the Lord allowing them any other day, or time, no lesse then that, to gett their hearts reduced into a right frame. And it were sad, if the Lord had only allowed, but *one day* of *seven*, unto this effect. The *Lord* inviteth and alloweth the weary, and distempered, (who love to be cured of their distempers) to come unto him every day: And as for those, who abide not in a due care every day, to have their hearts ordered arights, but let their minds goe forth excessively in outward occasions, all the week, they provoke the Lord, to shut them out from accesse to him, upon the *First day*. And our *soules* doe oft blesse *the Lord* in allowing us many times of refreshment, and strengthning, to the establishing and confirming us in his love and life, and disburdening our minds of earthly things, much more frequently, then *in one day of seven*. And as for sinning against Justice, they cannot be charged with it, who

give up unto the Lord, not onely one day of seven, but all the seven, even all the dayes of their life unto his service: for equity and Justice calleth upon us to spend all the *seven* in his service, that our hearts may continually be exercised in his fear, and love, and what ever wee doe, wee may doe, it to him, and in him. And as for the *first day of the week*, we meet together even on that day, (as wee doe on other dayes) according to the practise of the primitive Christians, to wait upon the Lord, and worship him, but to plead so obstinately as yee doe, that the *fourth Commandement*, bindeth to a particular observation of that day, and yet to be found so slack in the observation of it, as you generally are, is such an inconstancie as the *Quakers* cannot owne. And so whereas thou wouldst confine the Lord his giving rest, and comfort to the *soule* of his people, and the falling of the *Manna*, to the *first dayes*, calling them *spiritual market dayes*, as if there were no other, wee cannot owne it, knowing that the *Lord* giveth rest and comfort, every day, and causeth the Manna plentifully to fall every day, to those that walk in his fear, and wait upon him; and hee has no such circumscribed Market day as thou dreamest of, but that yee, (I meane the Priests) make a Market day, of that day (So that yee may call *it your day*, as thou sayest Pag. 44. *our day*) wee know, wherein you sell, and vend your *Babylonish commodities*, and will be forceing, and compelling, all to come, and buy of them, or if not, to send you mony, whither they receive ought, or not, or else yee will endeavour by the help of the *Magistrate* to have them punished. So that it is made manifest, that it is only the inventions of men, that wee disovvne, and not any of the *ordinances of Iesus Christ*.

Pag. 46. Thou granteſt the vvord, *Originall sin, is not found in Scripture and yet thou pleadst for it, because*, sayest thou, *the thing intended by it, is contained, and expressed in Scripture*. Anſvv. vvee deny, that the thing by you intended, is expreſt in *Scripture*, to vvit, that all *infants* are sinners before God, only for *Adams sin*, and that there are reprobate *Infants*, vvho are sent to hell only for *Adams* first sin: this vvee deny; nor doe the *Scriptures* cited by thee prove it, *Psal.* 51. *behold I was conceived in sin*. But *first*, if this place should prove the Infant guilty of any sin, it should be, of the sin of its ovvne immediate parents, *in iniquity did my mother bring me forth*. Novv you say, the in-

infant is not guilty of the sin of its owne immediate parents, but only of *Adams*, and *Eva's* first sin: of which, this Scripture speakes nothing. 2. it doeth not say, I was conceived and brought forth a *sinner*, as you would have it; why make you infants guilty of *Adams* sin, and not of the sins of their immediate parents? Now it is granted, that there is a seed of sin, derived unto *Adams* posterity but wee say, none become guilty of sin before God, until they close with this evil seed, and in them, who close with it, it becomes an *origine*, or fountaine of evill *thoughts*, *desires*, *words and actions*, which are their sins who close with it. But that the guilt of *Adams* first sin lyes at the door of *Infants*, who never actually sinned, wee deny. For a *Second Proofe*, thou citest *Rom.* 5. 12. *Alledging it should be rendred, that in Adam all sinned.* But it is no such matter: For the words, however they be truly translated, can never be so rendred *in Adam all sinned*: The strictest translation of the words is thus, [upon which all have sinned, or in which all have sinned] Now, if the words be translated. [*Upon which all have sinned.*] They hold forth, how that *Adam*, By his sin gave an entrance to Sin in the World, and Death by Sin, and so upon this occasion, all others, have sinned, to wit, actually in their owne Persons, so that all who ever sinned actually, it was upon the occasion of Adams sin. For the Apostle is here speaking, not of *Infants*, who are not capable of any *Law*, but of such, as have a *Law*, and act against it. Yea from the Apostles words in the other following Verse, it is plaine, that sin is not imputed to *Infants*. For saith hee, Sin is not imputed, where there is no *Law*. Now there is no *Law* given to *Infants* as such. For they are not capable of it. What the *Law* sayeth, it sayeth to them, who have in more or lesse some exercise of understanding, which *Infants* new borne, have not, or, if the words be translated, [*in which all have sinned*] that word *WHICH* hath a nearer relative then *ADAM*, to wit, *Death*, for the *seed of sin*, is justly called *Death*, becaus where it is joined unto, and obeyed, it killeth: and so *in this seed* all have sinned, who ever did actually sin; and as for the verse 18, of *Rom.* 5, which is commonly used to prove infants guilne, and under condemnation, it is not rightly translated for the word judgement, or condemnation, or guilt, is not at all in the Greek, but those, who have drunk in this imagination, have added this word, to the Scripture so bending

and

and bowing the Scripture to their false opinion. And whereas thou sayest. *wee were all in the loins of Adam*, and therfore wouldest inferre, *that infants are sinners in him, or guiltie of his sin.* I say, It followes not, more then to say, wee are guiltie of all the sins of our Fore fathers, becaus wee have beene in their loins; again thou laboureft to prove that *Infants* are sinners becaus they are subject to pains, and diseases, and death. But this proveth them not to be sinners, as it proveth not that the *Earth* is a Sinner, or that the *Herbs*, and *Trees* of the field are sinners, for even these things have suffred, by *Adams* fall, a great decay: And as for the *outward Death* of those that are saved from *eternal Death*, it is rather a *sleep*, then a *Death*, as *Christ* said, concerning *Lazarus*, *hee sleepeth*; and concerning the *Maid*, *shee is not Dead, but sleepeth.* And therefore, that Scripture, *Rom. 6: 23.* cannot be applyed, to them, who dye not, or perish not eternally: for though the *Saints* lay downe the outward man, it is not as the punishment or reward of their Sins, which are forgiven, and from which they are delivered. And so the *sting of Death*, being taken away, in those who are saved, it is not *that Death, which is the wages of Sin*, and seeing the *Apostle* said unto the Saints, that all things were theirs, even Death, it cannot be that their Death should be reckoned the wages of their Sin, how many of the blessed *Martyrs* have looked upon their suffering a most violent Death, for truth, and righteousnes as a *Gift* of *God*? How then could it be said to be the wages of their Sins; which implye as if their Sins were not all freely forgiven?

Pag. 48. *From this doctrine*, thou sayest; *it will follow, First, that all Infants, that die in their infancy, are saved, and though charity may be pleaded for this opinion*, (thou sayest) *yet what Scripture can be alledged for it?* Answ. If, I should bring that Scripture, *Suffer little Children to come unto me, for of such is the Kingdome of Heaven*, It will much more naturally flow from the words, then that they ought to be sprinckled, which is the meaning yee put upon them. And whereas some object, it is not said *of them*, but of *such*. I answer, but that such includeth *them*, and all others, who are like them, in harmlessnesse: otherwise if they had beene excluded hee would not have given it as a reason, why hee bid suffer them to come unto him: but besides, the 18. *Chap. ver.* 20. *of Ezekiel*, is a plaine proofe, *The soul*

that

that sinneth shall die, *the Son*, *shall not bear the fathers iniquitie:* unlesse that the *Son* be found acting the same iniquity, and continuing in it; for then *hee visits the iniquities of the Fathers upon the Children.* Now thou hast produced no *Scripture* to prove, that any *infants* doe perish, and indeed there is nothing in *Scripture* for it, but against it. *Secondly* thou sayest, *it would follow, that infants dying in their infancy, stood not in need of Christ, as a Saviour; for hee is a Saviour to save his People from their sinnes.* Answ. Hee is a *Saviour* not only to save *from sins*, but also from the *consequences of sin*, and not only from the *fruits* and *branches* of it, but from *the seed:* and they are saved from *sin*, who are not suffered to fall into it. And so these *infants*, whom the *Lord* takes away in their *infancie*, that they might not sin, are saved from it. It is *salvation*, to be kept from falling into a pit, as truly, as to be taken *out of it*, after the falling in. And as for that Scripture, it maketh against you, *Math.*1. 12. For it speaketh of a *salvation* from *sin*, wheras you dreame of a salvation *in your sins*: Nor doeth *Rom.* 7. 24. Speake of *infants*, so thy citing it here is impertinent. And though there be a time, wherin there is a crying out for deliverance from the *body of sin*, *and death*, yet there is also a time of deliverance from it; even before the laying downe of the *outward body*, as is plaine from *Rom.*6.6.7. *Knowing this that the old man is crucified*, *and hee that is dead, is freed from sin.* Yet wee acknowledge there is great occasion to be low, and to be in great *feare*, and *care*, lest *sin*, which is once crucified, revive againe.

Pag. 48. Thou chargest us, *as holding a falling away from Regeneration*, *and as agreeing therein with Arminians.* But if the *Arminians* hold a falling away from *Regeneration*, wee hold no such matter. For those who fall away, never attained unto the *Regeneration*, and so were never the children of *God*, but only were in the way to it, by having attained to some beginings of *Faith*, from which some may, and have fallen away, for that it is expressly said by *Christ*, some beleive, and afterwards fall away: and some *depart from the faith*, *and make shipwrack of it*, and some, *who have tasted the good word of God, and the powers of the world to come fall away.* These and many such instances are in *Scripture*, nor do the *Scriptures* cited by thee prove the contrary: as *Philip.*1.6. which is to be understood no otherwise, then as the condition is performed upon their part. As *Heb.* 3. 14. *wee are made partakers of*

Christ, if wee hold fast the principle of our establishment, (or wherby wee are established) *firme unto the end*; and so these, who hold fast this *Principle*, witnesse the *work*, which *God* hath begun *in them*, to be carried on *untill the day of Christ*, even till hee be compleatly *formed in them*, and they in him. It may be supposed, that *Paul* was as confident that *God* would perfect the *Work begun* in himselfe, and yet hee supposeth, it might be otherwise, where he sayeth *least preaching the Gospell to others, I my selfe become a cast away*. And though some fall away, the dishonour of the foolish builder cannot be cast upon *God*, but upon them, who fall away: for it standeth very well with the *wisdome*, and power of God, to suffer them to fall away, who knowingly, and wilfully *depart from the Lord*, and will not concurre, *with him* in the *work*, as subordinate *Instruments*, but resist him though he *invite*, and *call*, yea *draw* them; The next thou citest, is. 1. *Peter*. 15. Answ. Such as are so kept by the *power of God*, it is through *Faith*, but as they abide not in that power, through Faith, but wander from it, they fall, and cannot but fall away. And as for *Ierem*. 32. 40. cited by thee, it should be translated thus, *I will put my fear into their hearts, that they may not depart from me*, so *Iunius* and *Tremellius* version; or *not to depart from me*, as the Septuagint hath it. Now to say, *that they may not depart*, is one thing, and to say, *they cannot depart*, is another. Yet where the *fear of God* coms so to be raised and established *in the heart*, over all, wee beleive such *cannot depart*, but every one, is not attained to that *State*, where yet the *fear of God* may have some place. And as touching these other *Scriptures*. *Ioh*. 10. 27. 28. 29. And *Ioh*. 13. 1. and. 1. *Ioh*. 2 19. they speake of those, who are come to a *through Regeneration*, who (wee doe beleive) can never fall away; as being begot into the perfect *Nature* of the elect *sheep* and *Children*. Nor doth it follow, from this that one may be a *Child* of *God* to day, and a *Child* of the divell to morrow, for these, who are once, properly the children of God through a true and *through-regeneration*, can never become the children of the *divel*, nor be cast out of *Gods* speciall love, that hee beareth to his owne children. For to end this matter, *thou sayest it is safer to question the truth of the graces of those that fall away, then the doctrine of the perseverance of the Saints*. But doest thou looke upon the *Quakers*, as having fallen away? if thou doest, how comes it, that thou bespeakest them in thy *Epistle*, as those,

who

who have had reall Grace, saying to them, did yee attaine to that knowledge of, and acquaintance with God, which yee have, in the use of ordinances? and againe, yee did run well, who did hinder you? And againe, why should they asperse these ordinances, which have beene the means of their conversion? Or are these words only a *Ioabs* kisse, by vvhich thou vvouldest kisse the *Quakers*, vvhile in the meane tyme, thou hast a svvord hid under thy cloak to strike them thorough, under the fifth rib. But the *Quakers* are avvare of thee, and having on the armour of God, are out of thy reach.

In the last place. *Pag.* 50. thou undertakest to prove, that our errors (as thou callest them) *tend to irreligiousnes, and Atheism*; becaus they tend to take avvay the vvorship due to *God*, but it hath beene heretofore proved, that vvee deny not true *VVorship*, but only your *idolatrous superstitious worships*, vvhich cannot truly be called the *VVorship of God*. Our vvay (thou sayest) *tends to irreligiousnes*; becaus frequently, *wee goe to meat, and come from it*, vvithout seeking a blessing, or returning *thanks*; which is to deny *God* a part of that Worship, vvhich is due to him. 1. *Tim.* 4. 4. 5. Ansvv. to receive the gifts, and benefits of *God*, vvith thanks giving and to vvitnes it blessed, and *sanctified to us, by the word, and prayer*, is owned by us: and to knovv this so, vvithout taking off the hat, or using of formall speaking of vvords, (though it be a thing frequently used by us also) tends to no irreligiousnes:, for it is a thing usuall among us, vvhen vvee sit dovvne to eat, to vvait upon the Lord, *for some time* that vvee may feel his presence, and knovv our selves stated in his fear, to vvhich the blessing is; and as vvee there stand, if any outvvard expressions, be required of any, then in *Gods fear*, they may utter them, and this is to knovv, the blessing indeed, and to be in the place, that is blessed. But for people that are conversing, out of Gods fear, stated in a Light airy Spirit, not only many tymes laughing and scoffing, but some times even blaspheming, presently so soone as the meat cometh, to clap off their hats, and speake a fevv vvords in a custome, and so soone, as they have done, fall to their former vvork againe: is not this Atheisme, and irreligiousnes? for if such did think of *God* aright, and knovv, vvhat it vvere to fear him, they vvould be far from addressing themselves in such *Postures* unto him, neither could they be so impudent, as to expect a bles-

sing

ſing from him, while they ſtand in that condition, to which the curſe is annexed.

In the ſecond place. *Pag.* 51. Thou ſayeſt, *Doth not the taking men off from prayer, tend to Irreligiousnes, and Atheiſme? Now you teach, wee muſt not pray in private, nor in families, without an impulſe therefore.* Anſw. This is no ſound argument; to take men off from prayer, tends to irreligiousnes, is granted, but to ſay, that a man cannot, nor ought not to pray, without the Spirits drawing, and motion which you commonly name by impulſe (a vvord, vvhich common people doe not underſtand) hath no ſuch tendency, or, that it takes any off from prayer, truly ſo called is denied. For hath that a bad tendencie which take's men off from ſuch *Prayers*, as are abomination, & are not true Prayers, but *hypocritical*, and deceitful? As all ſuch Prayers are that are performed without the help of the Spirit. Wee ſay, whoſoever can pray to the Lord indeed, let them pray, wee are not to forbid them, but, that any can pray without the Spirit that wee deny, according to 1. *Cor.* 14. 15. *I will pray with the Spirit, &c.* And *Rom.* 8. 26. likewiſe alſo, *The Spirit helpeth your infirmities, for wee know not, what wee should pray for, as wee ought:* Now if wee know not, what to pray for, without the *Spirit*, how can wee pray without it? *Paul* durſt not adventure upon this duty, without the aſſiſtance of the Spirit (yea, hee ſaid, no man could ſay, that Jeſus is the Lord, but by the *holy Ghoſt*) but here, an arrogant generation will needs be praying without it, which yet is not *Prayer*, and ſuch families where this only is uſed, cannot be truly ſaid to call upon *God*, while ſuch truely may be ſaid ſo to doe, that wait upon the *Lord*, and ſtand in his *fear*, and bring forth the fruits of righteouſnes, though they be not, ſo much in the external ſignification of words, which alſo at times is found in our families, as the Lord requireth it, and giveth utterance. And whereas thou ſayeſt, *That thou beleiveſt it will be found, that ſome of us, for the ſpace of a whole Teare have not ſo much, as once bowed a knee to call upon God in their families.* What ground haſt thou, for this thy beliefe? May they not bow their knees in their families, though it be hid from the obſervation of malicious eyes, who may ſo aſperſe them? May they not pray in ſecret, and be ſeene of the Father to pray. according to *Matth.* 6. 6. Though they cannot be ſeene by the eyes of malicious Spyes? And where a publick teſtimony in words is required, it is

alſo

also given, nor doe wee know any friends of truth, who have any, whom they can joine with in Prayer, in the family, but doe meet together in the family, and wait together, breath together, and pray together, and that much oftener, then thou insinuats, sometimes without, and sometimes with the outward signification of words, so that wee returne this thy charge as false and malicious. Thou sayest, *If this impulse be denyed for Years, men all that while (according to us) must not pray.* But here thou speakest as one, wholly unacquainted with the wayes, and motions of the *Spirit*, to suppose such a case, which cannot be; for the breathings, and motions of the *Spirit*, and especially unto Prayer, are very frequent, unto those who wait for them, and are as necessary unto the *Children of God*, as their dayly bread, yea and more, which the Father withholdeth not, but giveth in due season. But many times, the *Spirit of Prayer*, is felt to move, and is answered, when there is no liberty given, to speake words, in the hearing of others; nor is thy other supposition lesse vaine, and foolish, that *if a man, were at the gates of death, and in danger of present drowning, yet without an impulse*, (as thou callest it) *hee must not adventure to cry to God for mercy, and help*; for suppose he did cry, vvithout all help of the *Spirit*, vvhat vvould it avail him, vvould it have any acceptance vvith *God?* Shew us, vvherever a *spiritlesse* prayer, vvas accepted of *God*, or required: Nay, it is a *vaine oblation*, vvhich is expresly forbidden, and it is expresly commanded, that praying be alvvayes *in the spirit. Eph. 6. 18.* And as for the *Saints*, vvhen they are dying, or in any difficulty, wee know, the *Spirit* of prayer will never be wanting, to breath through them, at such occasions; and to give words, as there is a service for them.

But further, thou alledgest, *that this Principle of ours, leadeth to woefull security, for what need you be disquieted, for refraining prayer before God* (thou sayest) *or any other piece of service, seing you have salve at hand to heal this sore, and that is, the want of an impulse.* Answ. If any fall into security and refraine prayer, it is not, that our Principle leadeth into it; for our Principle leadeth out of all security, into continuall *watching unto prayer*, and wating upon the motions of the *Spirit of God*; now if any feel not these motions, they are nothing the lesse guilty, becaus by their neglect, they provoke the Lord to withhold them, and render themselves out of frame to feel, or en-

tertaine them, and thus who neglect the *worship of God*, are justly under con e nnation, and if they have peace, it is but a false peace, which will faile them; andas for our peace, wee have found it, to be great peace, but wee have not come by it, after such a way, as thou doest falsely, and rashly judge: as by neglecting the *worship of God*, and stopping the mouth of conscience, but by being turned to that *living VVord* and *Law of God* in our hearts, by loving it, and cleaving to it yea by receiving the reproofes & chastisements of *God* through it, and submitting to the judgement of it, when it hath beene *as a hammer, and as a sword, and as a fire in us, breaking in pieces, and destroying all that false unsound peace, wee had created to our selves, in the day of our alienation, from the light of God in us.* And unto peace wee are come, through great tribulation of soule, even such, as thou art a stranger unto, being ignorant both of the one, and the other, and so hast therein shewed thy folly in judging what thou knoweſt not. And as for woefull security, wee know not, where it more abounds, then among hypocriticall professors, who, with the *VVhore* in the *Proverbs, offer up their sacrifices of morning and evening prayers*, and thereby create a peace to themselves, though they let their hearts goe a whoring after their lusts all the day: did not the *Pharisees* pray much outwardly, and were much in orher outward practises of devotion, and so created a false peace, and esteeme unto themselves? And can you deny, but that there are many such among you, who make up a false peace, to themselves by leaning upon their outward performances? Now what If I should charge this upon your *Principle* wouldst thou think it fair dealing.

Thirdly, *Pag.* 52. Thou sayest, *Doth not that opinion, tend to Atheisme, which rendreth mortification of sin* (even in this life) *useless, &c.* Answ. Here thou dealest disingenuously. Is *mortification* of sin useless, where the end of it, is attained? And is not *perfection* the end of *mortification*? Againe thou sayest, *The opinion of a sinles perfection, wounds the very vitals of Religion?* Answ. Who could have expected, that one, that pretends to Religion, would have beene so brazen-faced, as to put such an expression in print? What is the end of true Religion, but to lead out of sin? Do the vitals of Religion consist in sinning, or in not sinning? If it consist in sinning, then they that Sin most, are most religious: But if it consist in not sinning and

keeping

keeping the commandements of God, without sin, then to plead for such a thing as attainable, hurteth not the vitals of Religion? What! Cannot the Saints live better without sin, then with it? Yea surely, they can live well without that, which is a burden, and as Death unto their life: they whose life is in sin, cannot live but in sin, but the *Saints life* is not in sin, but in *righteousnes*: And thy consequences are vaine and foolish, as 1. *That men need not pray for pardon of sin*, 2. *That they need not the Blood of Christ, to cleanse them from sin*, 3. *That they need not repentance*: For wee grant, that all have sinned, and so need those things, by which they may attaine unto perfection, and who witnesse perfection, are come to witnesse the true use of these things, *and as the Blood of Christ cleanseth from all the sin*, so is preserveth cleane, and such have received the forgivenes of their sins, being turned from them unto righteousnes, which is the fulfilling of repentance. And vvhereas thou sayest, *Bring me to the particular person, that is sinlesse, and I shall apply to him, that of the Apostle.* 1. *Ioh.* 1. 8. Thou shevvest openly thy confusion, for by thy applying to him, that of the Apostle, vvouldest thou interre a sinlesse man to be a sinning man? That is a contradiction, but though vvee should bring a man to thee, that is made free from sin, by the *power of God*; Thou couldest no more judge of him, then a blind man can judge of colours, and as to 1. *Ioh.* 1. 8. it is a plaine case, *If wee say, wee have no sin, and have fellowship with him, and yet walk in darknesse*, as Verse 6. Then vvee deceive our selves, so it is conditional, othervvise it vvould contradict vvhat followes *Verse* 9. and *Chap.* 2. 4. and *Chap.* 3 6. 9. As to that of the *Sabbath*, it is answered above.

Pag. 53. *Your Religion* (sayest thou) *will be welcome to the worst, and wickedest of men, for you will please them exceedingly, in crying downe of ordinances, the observation of the Sabbath, and private and family Prayer*, &c. Answ. Wee cry dovvne no *Ordinance of God*, but your hypocritical vvayes, and vvee knovv no vvorse men, then those Hypocrits, vvhom vvee are so far from pleasing, in crying dovvne their hypocritical Prayers, and performances, that they fret, and gnash at us vvith their teeth, and if they could gett their vvill, vvould tear us in pieces, for vvitnessing against those things. And they are very blind who see not, that the denying of those things in *shadow*, and bare *formalitie*, and establishing them in the *power* & *substance*, can no wayes be

be acceptable to the wicked, but most unpleasing to *hypocrits*, who can performe the one, but not the other But now, let us examine, whither your *Principles*, or ours, be most acceptable to the wicked, and *hypocrits*. 1. Wicked men, and Hypocrits love well to hear that they can never be free from their sins, in this life, and that they must alwayes sin. 2. They love well to hear, to be justified by *Christ without* them, and his righteousnes without, but not by him, and his righteousnes *within them*. 3. They love well to hear, that the words without them, are the only Rule, which they can wrest according to their owne corrupt inclinations, but they love not to hear, that the word, and *light of God within*, is to be their rule, which they cannot wrest, nor bend. 4. They love well, to hear, that they may use the fashions and customs of this world, bow, and cringe and give, and receive the honour of this world. they love to hear, they may use sports, and games, and playes. 6. To wear laces and ribbons, and gold rings, and other superfluity. 7. They love well to hear, that men must not expect to hear God immediatly, being such as those who said, let not God speake unto us. 8. They love well to hear, that water baptisme, giving of bread and wine, are the ordinances of God, and the true Baptisme and Supper, for then they think they are Christians if they partake of these outward things, and they are mad against us, who call them shadowes: and as for their observation of that called the Sabbath, wee find, none more plead for it, then profane light men, and women, for they can easily dispence to hear a man talk for an hour, or two, and then have all the rest of the day, to spend in idlenes, vaine communication, and frequenting the *alehouse*, and decking themselves with vaine apparell. 10. They love well to hear, that they may be *members of the Church*, though they have no infallible evidence of holines. 11. They love to hear of your doctine of *election* & reprobation. 12. And of your doctrine once in grace, & ever in grace, wherby they feed themselves in presumption, & carelesnes. Many other particulars could be mentioned, but these may serve enough to shew, that your Principles are pleasing to the wicked and *hypocrits*, and our displeasing. Next to come to expecience: where are the *drunkards, the swearers, the whore mongers, the curious licentious persons, the scorners, the mockers, whither are they yours, or ours?* If our Principles be so acceptable unto them, why doe they not inrolle themselves among us, why doe they oppose us at our meetings, at Aberdeene, and else where, and curse, and rant, and use all manner of filthy communication and are ready to stone us on the streets? And none more found so doing, then that young fry, and spawne of the *Priesthood*, who are bred at your nurseries of learning. Now whose *Church members* are those, yours, or ours? is not the *proverb*, verified of you; Foules of one Feather, fly together.

Thou closest, with addressing thy selfe to God, with a notorious lye, saying, *follow with thy blessing, that which WE have been about*. Meaning the *Quaker* and thy selfe, but it was none of the *Quakers* work; the Dialogue not being any real conference: is not this to deride, and take the name of God in vaine?

FINIS.